

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

So many lectures have been given and so many books have been written on preaching that it becomes exceedingly difficult to say anything fresh. Professor Herbert H. FARMER, however, in his Warrack Lectures, now published under the title of *The Servant of the Word* (Nisbet; 6s. net), has succeeded in handling the subject in a very fresh and interesting way.

He acknowledges indebtedness to Buber's treatment of the I-Thou relationship and starts off from the proposition that 'God's purpose is such, and He has so made humanity in accordance with that purpose, that He never enters into *personal* relationship with a man apart from other human persons.' The tradition that man finds God by withdrawing from the world, including the world of persons, is to be rejected. Augustine's oft-quoted saying should be rewritten, 'Thou hast made us for Thyself and for one another and our hearts are restless until they find rest in Thee in one another and in one another in Thee.' For this is the ultimate secret of specifically human nature that 'when God created man He *eo facto* created an order or structure of persons in relationship with Himself and with one another.'

The bearing of this on preaching is obvious. God must speak to persons through persons, and the living word is the supreme expression of personality. It may be held that this implies the very necessity of the Incarnation. 'The Word was made flesh,' and the Word is most effective when it conveys the impact of one personality upon another. No merely written word or indirect speech can have quite the same effect. So it must be the constant aim of the preacher to make the message direct and personal, not as one expounding a subject but as one making an appeal in God's name to the soul of the hearer.

Dr. FARMER in the course of his lectures has many wise counsels to give regarding this personal encounter, the need for concreteness and such like. But perhaps it may be most helpful to give some brief account of the concluding lecture on the application of preaching to the contemporary mind. For 'eternal as the gospel is, there must

be some translation of it into the present tense, some welding, to change the metaphor, of a hard, sharp point of thrusting relevancy on to the shaft of it, or, to use a somewhat worn but useful simile, we must get on to the right wavelength, if we are to be heard.'

The preacher's task is to show the relevance and adequacy of the gospel to meet the felt needs of the men and women of our time. And, first, there is 'a certain underlying, depressed, hollow sense of the futility and meaninglessness of human existence.' It is what French doctors during the last war called 'barbed-wire sickness,' a sense of living a life closed in on itself, with no real freedom and no inspiring outlook. Now what have we in the gospel to counter this? 'The affirmation which Christianity makes of a divine purpose in history which a man is called to serve here and now, and yet which transcends history in its final consummation—so that our right to believe in it and commit ourselves to it is not affected by any disaster or darkness of this world whatsoever—guards the soul once and for all against barbed-wire sickness. It opens up within the heart of this passing world a vista of the eternal, yet not in such wise that this passing world is robbed of its significance and we are landed in that false otherworldliness which is a mere opiate, and, so far from allaying, in the end only serves to accentuate the sense of the futility of things.'

Next, in the modern mind there is frequently an overpowering sense of personal insignificance. This is in part the result of the mass organization of modern society, and the widespread depersonalization of human relationships in the mechanized large-scale industry of to-day. Partly also it is due to the modern consciousness of the physical vastness of the universe. It may manifest itself in touchiness, quickness to take offence, or in violent self-assertion, but it is really an inferiority complex. To meet this we have the gospel of divine love, which gives the richest possible significance to every individual. The man who is assured that he is the object of eternal love, who knows himself to be a son of God in Christ, is lifted above all feeling of inferiority and

frustration, and is able under all conditions of life to lift up his face to heaven. In these days of tyranny and of mass movements, when human life is cheap and the individual is offered in sacrifice to the State, no doctrine is more needing to be preached.

Third, there is in men's minds to-day a deep yearning for security. 'It is the feeling that the whole framework of life is rocking and shifting, that the broad, inclusive stabilities, within which quite a lot of incidental insecurities might be coped with, are no longer there.' Everything is in the melting-pot; civilization seems to be collapsing and nobody knows what will arise out of the ruins. It is the feeling men have in an earthquake when the solid ground reels and quivers beneath their feet. The gospel meets this, not with an airy optimism which can be very offensive, but with its doctrine of Providence, with its assurance of the unchangeable will and loving purpose of God. It plants a man's feet upon the Rock of Ages, so that he can triumphantly sing with the Psalmist: 'God is our refuge and strength. Therefore will we not fear though the earth be removed and the mountains be carried into the midst of the sea.'

Once more, 'there is to be observed in men and women to-day a rather shocked, and even frightened, awareness of the power of what can only be called the forces of evil and of unreason which are at work in history.' Our serene faith in progress and evolution has been rudely shattered, and a veritable hell has opened at our feet. Multitudes are blindly asking how the existence of such a world is reconcilable with a God of love. What has the gospel to say to this? It sets before us the Cross of Christ as the very heart and soul of its message. We preach to the tortured world of to-day a God of love who in His Son bore the torture of the Cross and by it redeems mankind. 'Never was I more thankful than I now am that this is so, that the Christian message has at its heart the Cross, the doctrine of the divine love made manifest and winning its victory through such a horror of suffering and sin. Never before, certainly, was it more necessary for our preaching to centre in the Cross.'

Finally, there is in the modern mind a feeling of need for an absolute for conduct. Men find, like Wordsworth, that 'unchartered freedom tires.' They are more interested in doing than in theorizing, and they seek authoritative guidance as to what to do. 'The supreme illustration of all this is, of course, the emergence of dictators and the leadership principle. In the leader, wielding unquestioned

authority, men find the hunger for an absolute for conduct and for active participation in significant events satisfied.' Now in contrast to this perverted and degrading submission to a human and fallible authority the gospel offers, in loyal discipleship to Christ, satisfaction for the deep, ineradicable need for an absolute in the realm of conduct. At the same time it is no degrading servitude, no belittling of individuality, but on the contrary a real liberation of the soul of man and the highest possible development of his personality. 'For the doctrine of the leadership, the mastership, of Christ is inseparable from the doctrine of the Holy Spirit, who takes of the things of Christ and shows them to all who seek to do His will, creating in the disciple that same mind that was in Him, without, however, asking him to be other than himself or to walk otherwise than by his own insight into the truth.'

Dr. George A. BUTTRICK, of the Madison Avenue Church, New York City, has written a large and notable book on *Prayer* (Abingdon-Cokesbury Press; \$2.75). It bears the impress of a well-stored mind and a lively imagination, and is an urgent plea for the recognition of prayer as the 'lost word' that may solve the tragic riddle of our world.

The book begins with a 'preliminary' study of the world's need and a 'focal' study of the prayer life of Jesus. Next comes an exposition of the essential experience of prayer, followed by a discussion of the psychology of prayer; and the book is rounded off with specific guidance on how to pray. There is much in all this to help the working minister.

A good example of the author's style of treatment is supplied by the chapter in the second of the four parts which is entitled, 'The Bounds and Boundlessness of Prayer.'

He has already joined issue with those who claim too little for petitionary prayer, who would so invoke natural law as to rob the individual of his rights and standing as a person. Here he would join issue with those who make extravagant and unworthy claims for petitionary prayer.

The first point is that our prayers are limited by God's world: 'We cannot by prayer pluck stars from the sky or turn springtime into sudden winter.' If we could do such things, then the universe would cease to be trustworthy. But where lies the boundary to our petitions? Where do the limits run? We can give no exact answer.

We can only say that men will never cease to cry from the depths upon a Help out of sight, and God will not fail to answer them, in His own time and way. Even a blind and foolish prayer honours God more than the wisdom which binds Him to His so-called 'laws.'

In this connexion our author discusses the subject of prayer and physical healing. While he cannot but allow that there are limits to the healing power of prayer in physical ills, he insists that the power of prayer in the realm of health has hardly yet been tapped. Jesus healed by prayer. His disciples wrought works of healing in His name. And the Church should become reconsecrated to the lost ministry of healing. Yet prayer's greatest healing is not healing, but the courageous and creative acceptance of the terms of mortal life.

The second point is that prayer must keep its proper place within thought and toil. It was a wise insistence in the Rule of St. Benedict, as in the monastic orders generally, that the religious life needed a setting in manual and mental labour. 'Man's toil without prayer is finally meaningless, unrenewed, undedicated—a treadmill drudgery or a suicidal snare. Man's thought without prayer is self-enmeshed, blind with pride, forgetful of his ignorance and need.'

Then, in the third place, there are the bounds set by our wrongdoing. However earnest or clamorous our petitions may be, we cannot expect God to forswear Himself and bless the wrong we are committing. Here may arise the whole question of prayers in time of war. Our author touched on this question at an early stage of the present war, before America became involved in it, but even so he would no doubt still condemn certain 'hasty assumptions' often to be found in wartime prayer.

Such are, that certain nations are almost black in character and others almost white, that God accomplishes His purposes through the havoc and ruin of war, that the causes of war can be removed without any radical change of life on our part. Those assumptions, it is averred, collapse as soon as they are thus isolated. It is only after we have prayed for pardon, light, and an increase of love that our specific petitions can safely begin.

Yet although prayer has its bounds, there is boundlessness in it. 'God leaves wide room, not only for man's toil of hand and mind, but for man's prayer.' And when man asks God to teach him his errors and to cleanse him from his faults, the

boundaries of prayer cease to be boundaries, fetters become freedom.

There is a great sermon to be found in *Masters of Reality*, by Miss UNA ELLIS-FERMOR (Methuen; 6s. net). The subject of the sermon would be The Christian Use of the Imagination. That is what Miss ELLIS-FERMOR's book presses upon us. Shakespeare singles out three people who possess imagination in a high degree: 'The lunatic, the lover, and the poet, Are of imagination all compact.' But Miss ELLIS-FERMOR rightly insists that imagination is a universal possession. The poet in a high degree—yes, but 'In the art of living, of which conduct is the outward expression, I believe the exercise of this faculty to be essential too.'

Imagination is not merely fancy. It is not the making of pictures only. It is more than the idealizing of a thing or person. The madman sees more devils than all hell could hold. The lover sees 'Helen's beauty in a brow of Egypt.' But the poet goes deeper. He bodies forth the shape of things unseen. In other words he sees into reality. And that is really what imagination is. It is, as our author says, a way of looking at things, at their spirit, their essence, their reality.

This becomes a very practical matter in relation to *persons*. 'The extension of experience in terms of sympathy and understanding can be reached in the habit of identifying the self with the feelings, the experiences, and so the point of view of more and more widely differing kinds of people.' The poet, for example, identifies himself with the people he creates, gets into their minds, sees, as mere reason cannot, the real man and his point of view. This might easily be illustrated, as Miss ELLIS-FERMOR does, by multitudes of instances from ordinary life.

But the author has a wider purpose. She believes that the causes of the breakdown of civilization are to be traced not primarily in public life, in the domains of politics and economics, but in the mental habits of our daily lives, and especially in the neglect of that faculty which both extends our experience and leads to the perception of truth. In the sphere of social reform, for instance, the decisions which are taken by authority on urgent social problems depend on the exercise of this imaginative gift by the ordinary citizen, on the extent to which ordinary people have penetrated to the realities of the lives of their fellow-men and realized their clamant needs.

Miss ELLIS-FERMOR believes that this 'imaginative will,' which is the instrument of service to men, is dulled and weakened by the mechanization of modern life. 'A man whose normal day brings him successively in contact with a geyser, an electric cooker, an electric stove, a patent breakfast food, a newspaper, motor omnibus, an underground railway, a moving staircase, a typewriter, a tape machine, a telephone, a wireless set, and a cinema, has some difficulty in maintaining a spirit of wonder towards man's inventions. He is beset by them, plagued by them, and, in self-defence, takes refuge in indifference to them.'

Living indifferently in a world of mechanical wonders has destroyed his capacity for wonder. In fact the modern man's disease is a form of plethora. The heritage of unbelievable wealth, our mechanized civilization, has become a curse, and we starve in the midst of plenty, not only in the material sense but inwardly and spiritually also. And so our achievement in happiness, wisdom, and spiritual vigour falls far short of that of earlier and simpler ages, and shorter still of what might reasonably be expected from our abundance.

In order to illustrate on all sides the possibilities as well as the decay of this 'imaginative will' in which lies the promise of all good because it is the gate to reality, the author takes three figures, typical men of their time, and gives us in a brilliant

section of her book an account of their daily life and their attitude to their world. The first is a countryman in the north of England in the early nineteenth century. The second is a business man of our own day who has become enslaved by his mechanical environment. The third is a man of our own day who, in the midst of his materialistic surroundings, has preserved a free, unshackled spirit and possesses his world instead of being possessed by it.

The first man has lived in a simple world before the avalanche of invention and conveniences has descended on us. His imaginative will has not been paralysed, and we find in him a spirit of understanding and service. The second man has been dulled and hardened into spiritual insensibility by his very abundance, and there is no uplifting hope or unselfish devotion to be expected from him. The third is our author's ideal man, rich in perception, spiritually alive, living in a wonderful world, seeing its beauty, using its resources as their master, and alive to the higher reality behind everything.

It is this free spirit of understanding, of sympathy, independent, intuitive, this spiritual imagination, that the modern world needs. Because it is the condition of all betterment. It is the power to see into life and into lives, to see need and to serve it. And, because it is the gateway to reality, it is the way to God.

Is it Possible to Write a Life of Christ?

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At the time of the Crucifixion Jesus was between thirty and forty years old, and on what seems to me the most probable interpretation of the scanty chronological data, nearer forty than thirty. The whole of the Gospel material bearing on our question can be read through, including duplicate narratives, in a few hours; and only a few extra minutes would be required to peruse the fragments of information from outside the New Testament. In other words, if we think of the life of Christ as a picture to be painted, we have only enough paint to cover a small fraction of the canvas on our easel. Further, the material we have is not evenly spread over the lifetime of Jesus. There are a few stories concerning the birth and infancy, and a single anecdote dated at the time when He

was about twelve years old: the rest is concerned with the period between the opening of the ministry of John the Baptist (probably A.D. 28-29) and the Crucifixion. If we accept Fotheringham's date for this (3rd April A.D. 33), it appears that the great bulk of our data must fall in a period of about four years. We have materials for an account of the ministry, and not very much besides.

When we turn to the task of preparing an account of the ministry, we find that a large proportion of the material in the Gospels is teaching on various topics, all of the highest interest and value, but not very helpful towards drawing up a narrative of events. The narrative matter that remains, when we have set the dis-

courses on one side, does not suffice to cover the ministry at all adequately. We see Jesus at the beginning among the crowds who come to John's baptism; we see Him at the end in the Upper Room, in the Garden, before Jewish and Roman authorities, crucified, dead, and buried, and risen from the dead. We see Him at various points in the period between the Baptism and the Passion; but there are huge gaps which we have no means of filling, so that even if we essay the relatively modest task of writing an account of the ministry, we must constantly put rows of dots between our paragraphs. And all this is on the assumption that we may use the whole of the material with confidence and that we can rely on the order in which it is presented to us as giving the correct order in which the recorded events took place. Both these assumptions have been challenged.

With regard to any particular story in the Gospels a number of critical questions will inevitably be asked. Is the text reliable? Do we know the exact force of all the terms employed? Are the statements made in this story consistent with statements made elsewhere in the Gospels? Are the events described really credible? If not, are they misreportings or misunderstandings of other and credible events, or pure fabrications? All these and similar questions have been asked in the past about the contents of our Gospels. In recent years a further set of questions has come into operation as part of the form-critical method. We have now to ask about the 'form' of the individual pericope; and the attempt is made to establish some sort of relation between form and credibility. Again, it is clear that a great number of the incidents related in the Gospels must have been very useful to the mission preachers of the Primitive Church, so that new questions arise for each story: Was it chosen from a large number of other stories because it was relevant to the needs of the community; or has it been more or less drastically adapted from something now lost in order to meet those needs; or, again, has it been invented in order to provide a Dominical answer to pressing questions or Dominical guidance in practical problems? Of any story or teaching we may ask concerning its 'Sitz im Leben'—is it a 'Sitz im Leben Jesu' or a 'Sitz im Leben der alten Kirche'? It is sometimes overlooked that an affirmative answer to the latter alternative does *not* automatically carry with it a negative answer to the former.

The question of order was raised in thorough-going fashion by K. L. Schmidt's *Der Rahmen der Geschichte Jesu*; and we may meet with all shades of opinion, from a complete conviction down to an uneasy suspicion that Schmidt has

knocked the Markan (and any alternative) scaffolding to pieces.

The result is that any one who attempts to make a connected account even of the ministry and the teaching of Jesus has immense labour and trouble; and, when he has finished, is as likely as not to find his work regarded as perverse and reactionary. He may however be able to comfort himself with the reflection that the labours of some of his critics are as perverse as they are revolutionary. Here I may perhaps be permitted to say that in my opinion far too much has been made of the Church and its needs and its influence in shaping the materials now presented to us in the Gospels. (In this connexion I would commend some remarks by Mr. W. R. Halliday in the Preface to his *Folklore Studies*, particularly pp. xii-xiv.) I venture to think that most of the significant changes are literary changes, made by 'editors' with special tastes or convictions; and that behind them all there is a large mass of reasonably reliable material going back in essentials to eyewitnesses in the case of narrative, and to Jesus Himself in the case of teaching. And it seems rather rash to reject respectable evidence presented in our sources often on no better ground than our own imaginings of what must have gone on in the minds of members of the Early Church. It is not higher criticism but the higher credulity that boggles at a verse of Mark and swallows without a qualm pages of pure conjecture about the primitive Christians' psychology and its workings on the pre-literary tradition (Guignebert's *Jésus*, for example).

Nevertheless, when all the necessary reservations have been made, and every possible precaution taken against hastily discarding any scrap of evidence that may be useful, it still remains that what we have is not enough to write anything like a continuous account even of the ministry. The result is that our question becomes: What is the best use that can be made of the available evidence relating to the life of Jesus?

We can—to take the simplest and most obvious way out—indulge in padding. This way is almost as old as the Christian Church. At a very early date it was observed that there were some very large lacunæ in the Canonical Gospels, and the attempt was made to fill them up with matter composed for the purpose. So we get Apocryphal Gospels offering us information about the boy Jesus and what happened when He went to school; most of it pretty poor stuff when not actually revolting. It is possible to do something of the same sort still. With the help of the Rabbinical literature and other Jewish sources we can produce some kind of picture of life in a working man's home in a Galilean small town in

the first century of our era. And we can imagine the conditions under which the so-called 'hidden years' were lived. The danger is that we may not stop there, but go on to put in the figure of the boy Jesus, and the apprentice carpenter Jesus, and so on, making the figure to suit our own preconceived ideas of how it should look, and not realizing that what we are producing is not a life of Jesus but just more Apocryphal Gospels.

Serious attempts to write the life of Jesus in the grand manner, using the maximum of available material and discussing all the questions in detail, are nowadays few and far between. Perhaps the most impressive performance of this kind in recent years is that of M. Goguel. Most treatments of the subject, however, tend to be on a smaller scale. Bultmann's *Jesus* is a small book of 200 pages; Dibelius' a still smaller work of 128 pages. This brevity is, in part at least, due to the belief that the full-dress biography is an impossibility. Dibelius (*Jesus*, p. 7) maintains that in spite of the limitations of our knowledge we need not give up the idea of a portrait of Jesus, even if we cannot manage a biography. Bultmann more drastically declares (*Jesus*, p. 12), 'Freilich bin ich der Meinung, dass wir vom Leben und von der Persönlichkeit Jesu so gut wie nichts mehr wissen können,' and confines his treatment to what Jesus proclaimed. The result is that modern books about Jesus often turn out to be admirable little treatises about the kingdom of God, which is not quite what we want, even allowing full weight to the fact that Origen called Jesus *αὐτοβασιλεία*, or that Tertullian asserted that '*in evangelio est Dei regnum Christus ipse*.'

A method which may well prove fruitful is that followed by Ed. Meyer in his three volumes on the *Ursprung und Anfänge des Christentums*. He goes back to the Persian period for a starting point, and carries the story down to the end of St. Paul's missionary career. Here again the amount of space given to Jesus Himself is relatively small—34 pages out of 1110—but a great deal of what is given in the other 1076 pages is highly relevant to the single chapter headed 'Jesus von Nazaret.' The matter may be put in this way. The ministry of Jesus falls at the end of the second century of the three-hundred-year long Jewish fight for freedom, which began with the Maccabæan revolt against Antiochus Epiphanes and ended with the ill-fated campaign of Bar Cochba against the Emperor Hadrian. Or again, the teaching of Jesus is set in a Jewish context that goes back traditionally to Ezra the Scribe and the Men of the Great Synagogue and looks forward to the redaction of the Mishnah about the end of the second Christian century. Or again, the

religion of Jesus has for its background the ritual of Temple and synagogue; the Temple worship that was re-established after the Exile and swept away in A.D. 70; and the synagogue worship that had grown out of the needs created by the Exile and was destined to fill the gap created by the destruction of the Temple by Titus. Moreover, the characteristic features of the teaching of Jesus can be linked up with the Old Testament on one side and with the Church on the other. When all these things are taken into consideration, it quickly becomes apparent that in order to see the full bearing of the fragments of evidence about the ministry, we must learn to see them in their Jewish and Christian context.

Fortunately we are in an improving position in this matter. Most of us can remember a time when Pharisaism was little better than a synonym for a combination of pettifogging legalism and hypocrisy. The natural reaction against this led to the opposite extreme in which the best utterances of the finest Rabbis were taken as typical products of Pharisaism. This reaction was by no means unjustified; but it did not give a complete and balanced picture. It did not take enough account of the fact that most Pharisees were not Rabbis. What Pharisaism really means is now becoming a good deal clearer, thanks to the work of men like Jeremias and Finkelstein, to name only two. And the more we know about the Pharisee and what he stood for in first-century Palestine, the better our chance of seeing the true reasons for the breach between them and Jesus, and so of understanding the teachings of our Lord. Similarly with the Sadducees: we know more about them and their ideas; and again we are in a better position to understand the part they play in the ministry.

These and similar matters are important because the ministry of Jesus worked itself out as a series of tensions between Jesus and the Scribes, Jesus and the Pharisees, Jesus and the Sadducees, eventually Jesus and the common people who once had heard Him gladly. To know what these various sections of the Jewish people believed in, hoped for, worked for, and fought for, is to be in a position to understand the nature of the tensions between them and Jesus. But to understand the tensions takes us a good way towards the understanding of the mind of Christ Himself. Nor does it end there: for a reasonably adequate understanding of the mind of Christ on the principal questions at issue between Him and His contemporaries is the best possible basis for the understanding of the narratives in the Gospels, since the incidents therein described very often embody in concrete form the fundamental principles of the teaching.

So our answer to the question will be something like this. We have not enough material for a biography of Jesus, nor even for a complete narrative of the ministry. The materials at our disposal are, however, sufficient for a more limited enterprise. We can set the ministry in its historical context: we can read the history of post-exilic Judaism forward to the critical point; and we can read the history of the Early Church backwards to the same critical point. We can define and describe with fair accuracy some at least of the most important factors of the total situation in which the ministry of Jesus is the decisive factor. We can measure more or less exactly the tensions which made the Cross inevitable. And, having got these things, we can give some kind of outline of the events that led up to the Cross; and as we apply our best scholarship and insight, sympathy, and sincerity to these various tasks, we may hope that the portrait of Jesus will emerge with some sufficient clearness.

It may be claimed that even this limited enterprise will be a very exacting piece of work. It means that each single pericope must be studied from many points of view, of which the form-critical is one but only one. Any given pericope is the subject first of textual and synoptic criticism (and synoptic criticism is far from being either finished or superseded); then of form-criticism. When this has been done it has to be considered in relation to the growth of the Christian tradition: asking what its *Sitz im Leben* is, and how far, supposing that ecclesiastical influences have modified it, the modifications are in the direction of bringing out what the essential meaning of

Jesus was, of carrying His principles to their logical conclusions. (See, for example, the Fatherhood of God in the Synoptics and in the Fourth Gospel.) Again, the pericope has to be examined in the setting provided by Jewish political, legal-moral, and liturgical developments. There is a *Sitz im Leben des jüdischen Volkes* which must receive more attention than it commonly does, and that by scholars who will be at pains to understand the Jewish context of the ministry. Finally, it is true that any single pericope may, as K. L. Schmidt well says, contain the Gospel *in nuce*. We must therefore consider the individual piece of narrative or teaching in its relation to the whole of which it is a part to see how far it fits in and contributes to the organic unity and self-consistency of the whole.

This is no enterprise for the scholar who imagines that he has in his pocket the one key that will unlock every door. Nor is it for those who impatiently brush aside most of the evidence as unreliable and most of the problems as insoluble. It is for those who are prepared to give much labour and patience to the detailed study and understanding of Judaism in Palestine from Alexander to Hadrian, from Ezra to Judah na-Nasi, from Gamaliel to Paul: it is for those who will patiently work back from Hippolytus, Montanus, Marcion, Irenaeus, Justin, Ignatius to the common stock from which they all derive. Those who can bear this double burden and not be crushed and smothered by it will be in a position to make historical statements about the Person and Life that make possible the transition from Gamaliel to Paul, from Law to Gospel.

Literature.

THE comparatively new science of psychotherapy has not only notable triumphs to its credit but it has proved singularly stimulating to Christian thought and faith. At the same time rash and overbold claims have been put forward in its name, claims which would imply that the Gospel miracles of healing are no longer to be regarded as miracles, and that Jesus was a psychotherapist with a strategy and technique which could be studied and acquired in the schools. *How Jesus Dealt with Men*, by the Rev. Raymond Calkins, D.D. (Abingdon-Cokesbury; \$1.75), keeps far from this extreme and, beyond making references to psychotherapy, avoids its terminology. Most readers will be grateful for this. After a preliminary chapter on The Strategy of Jesús (not a very happy phrase) there follow 'ten chapters

which may be called "case" studies in which Jesus' approach is closely studied.' They are in fact careful expositions of some of the principal incidents in the Gospels where Jesus came into personal contact with individuals. The treatment is wise, well balanced, and reverent, and is rich in homiletical material. We note a slip on p. 66, where the woman of Samaria is credited with seven husbands, doubtless a confusion of memory with the woman who, according to the Sadducees, married the seven brothers.

The Rev. Dr. Robert B. Whyte has undertaken a somewhat elusive task in treating of *Personalities Behind the Psalms* (Abingdon-Cokesbury; \$1.50), for the writers of the psalms provide very little autobiographical material. Of what material

there is good use has been made, but it is difficult to give shape and vividness to the personalities behind the names of Asaph, Heman, and Ethan. The book in its main substance is a popular exposition of twelve of the psalms, and judged as such it is an excellent bit of work. The titles are appetizing as for instance, *Serenity in the Storm*, *A Portrayal of Ideal Government*, *The Antidote to Cynicism*, 'God of our Fathers, Known of Old.' There is a good amount of quotation and illustrative matter which makes the book interesting and pleasant to read.

Books almost without number have been written on the Lord's Prayer, but no doubt every new age will want a fresh interpretation of it. *The Lord's Prayer*, by the Rev. Ernest Fremont Tittle (Abingdon-Cokesbury; \$1.00), is offered as such an interpretation. The writer is a popular preacher who has lectured widely in the United States. His style of speech is terse and snappy as American speech usually is. If one were to take exception to anything in the book it would be to the writer's habit of flinging out vague and rather cheap criticisms of the Treaty of Versailles, the industrial system, war, etc., without making the criticisms really pointed or constructive. But the book is full of good preaching matter.

A new book by Mr. C. S. Lewis, the author of 'The Problem of Pain,' is sure of a welcome, for he is one of the most penetrating and Christian thinkers of to-day. In *The Screwtape Letters* (Centenary Press; 5s. net) he has thrown his thoughts about temptation into a somewhat whimsical, but perhaps all the more arresting, form. These letters purport to be 'written by an elderly devil to instruct his junior in the art of temptation.' The story, as gathered from hints in the letters, is of a young man who experienced conversion and thereafter passes through varying moods and trials, becomes engaged to a really fine Christian girl, is caught into the war, and finally meets sudden death in an air raid, so passing beyond the tempter's power. The letters are cleverly written, but they are no journalistic stunt. They contain penetrating criticism of the life, thought, and customs of to-day. The folly of humans in yielding to the wiles of the devil is scathingly exposed, and the diabolical subtlety of the tempter is revealed in a striking way. These letters are a serious contribution to religious psychology, while their whimsical form may procure them a reading in quarters where their warnings are most needed.

The Church Awakes, by the Rev. Ernest A. Payne, B.D., B.Litt. (Edinburgh House Press; 2s. 6d. net), is an outline of the modern missionary movement. The writer truly says, 'the canvas is small, the subject extensive and intricate.' One of his chief aims has been to show how the divine impulse which gave birth to Protestant missions came upon believing and heroic men amid the turmoil of the French Revolution and the Napoleonic wars, and it is indeed noteworthy that

that troubled and anxious time should have witnessed such a signal manifestation of the spirit of Christ. In a comparatively small book it is impossible to indicate fully the wealth of romance and heroism which make the pages of missionary history glow, but this book may serve as an introduction to the subject. It opens for the reader alluring glimpses into wide fields of Christian enterprise in many lands and gives the heartening assurance that the Church has become oecumenical in a fuller sense than ever before.

Christians Awake! by the Rev. R. Walter Hull (Garnett & Co., Rotherham; 1s. 6d. net), is obviously a selection of sermons on vital religious themes. They will be read with pleasure by those who heard them, and they are quite worthy of a wider audience.

In *The Red Bible*, compiled by Mr. Sidney Dark (Gollancz; 5s. net), the compiler has gathered together passages of what may be described as radical tendency. There are eight sections, beginning with the Sin of Usury, and going on with the God of the Poor, Social Sins, Peace and War, Master and Servant, the Deceitfulness of Riches, Divine Justice, and the Way of Life. The anthology has several uses. One is that it destroys the suggestion that religion is an opiate. Certainly the Bible is not. From these selections one would say it was dynamite. Another use is that this collection illustrates the truth that the Bible is always on the side of the poor, the oppressed, and the needy. Mr. Dark's own comments are helpful and enlightening. Altogether this anthology is an original idea, well conceived and carried out.

The author of *Survival: The Hope of Personal Immortality* (Hodder & Stoughton; 5s. net), the Rev. F. E. Christmas, modestly refuses to claim anything novel or original in his book. He writes for busy people who have not much time for thought about these things or perhaps much capacity for it. He wishes to furnish an answer to the question (in which everybody is concerned): Are there any valid grounds for believing that we survive bodily death? Mr. Christmas clears out of the way, to begin with, modern prejudices against belief, and then proceeds with his contention, which has three main stages—first, the necessity for such a belief; secondly, evidence from the nature of man; and finally, assurance from the nature of God. He spends a good deal of time over the question of the existence of a God, and this was inevitable, because, if there were no God, the main question would hardly arise, whereas, if there is a God, the question surely answers itself. On all these points the author, if not original, is certainly clear and persuasive, and possesses the best kind of originality—the habit of thinking for himself.

Two efforts have been made to draw an analogy between nature and grace—Butler's great work and Professor Henry Drummond's fascinating book of a later day. Canon T. C. Hammond, Principal of Moore Theological College, Sydney, has gone to the

older work and examined Butler's argument with a view to considering how far it is valid in the light of later knowledge. The result is his book, *Age-Long Questions*, which is sub-titled 'An Examination of certain Problems in the Philosophy of Religion' (Marshall, Morgan & Scott; 3s. 6d. net). The problems are: Immortality, Sin, Progress, Salvation, and the Problem of Evidence. How far has Butler's analogy a message for to-day? Canon Hammond has a competent philosophical mind. He has also a sufficient knowledge of present-day science and philosophy. And in this book we have ample evidence of both. He acknowledges certain failures in Butler's argument, and is alive to the weakness of such an analogy as Butler's draws out. But he stoutly defends the fundamental position of Butler and throws a good deal of light on the problems involved.

The Chief Rabbi, Dr. J. H. Hertz, has followed up his series of commentaries on the Pentateuch with an edition of the Jewish Prayer Book, arranged on the same lines as the commentaries—*The Authorized Daily Prayer Book*, with Commentary, part i. (National Council for Jewish Religious Education, London). On the right hand page stands the Hebrew text, and on the left an English translation, with notes at the foot of both pages. These latter, like those Dr. Hertz has supplied to the text of the Law, are usually brief, but always illuminating, and illustrating the text simply and clearly, while occasionally there are longer notes on aspects of Jewish religion involved in the text. It has long been recognized that the Jewish liturgy, with its long history, its deep and passionate feeling, and its richness of language in praise and supplication, is of the highest importance to all who value congregational worship. It has, too, greatly influenced Christian forms of prayer, and thus has a double interest for us. The present volume is only the first of a series, but it includes

the order of service for use in the morning, afternoon, and evening. Here we have an edition which is convenient, scholarly, and illuminating, and we can only thank Dr. Hertz for having undertaken this task.

The latest of the 'Christian News-Letter Books' is one on Christian Education. It is entitled *What is Christian Education?* (Sheldon Press; 1s. 6d. net), but this title hardly does justice to the contents of an excellent book. It should be called 'Christian Education—What it is and what it ought to be.' As a matter of fact the volume is the outcome of some strenuous group thinking, and the authors—Marjorie Reeves and John Drewett—claim only to be editors of the group's ideas. Miss Dorothy Sayers in an interesting foreword obligingly summarizes the book for us. But we have read it for ourselves and with both profit and enjoyment. It may be said to summarize the best ideas of our time on education. It insists that one of the things that are essential for the making of a good world is that it be based on Christian values. But the book is not one of generalities. It contains a radical and suggestive survey of post-primary education in particular that is very helpful, and it leaves few of the problems that face us in this domain untouched. This is one of the best of the News-Letter Books.

The S.P.C.K. has been issuing a very useful series of Biblical handbooks. The most recent is *The Making of the Synoptic Gospels*, by Miss B. K. Rattey, S.Th. (1s. 6d. net). It is a very informative account of how the Synoptic Gospels came to be written. The style is simple, as it should be, and a very clear picture is given of the life and thought of the Apostolic Church. For the guidance of anyone who is beginning a study of the subject nothing could be more helpful than this little book.

Reconstruction Problems.

VII. Adult Education in Religion.

By BASIL A. YEAXLEE, O.B.E., M.A., B.LITT., PH.D., READER IN EDUCATIONAL PSYCHOLOGY
IN THE UNIVERSITY OF OXFORD.

WE no longer think of adult education as a kind of charitable compensation for inadequate schooling. It is the final phase of education, lifelong and for all, though most men and women pursue it by reading, conversation, the enjoyment of music, drama and pictures, and independent reflection rather than by attendance at formal lectures and classes. A century and a half ago the earliest Adult Schools were founded expressly to

enable grown men to learn to read, and particularly to read the Bible, for then elementary education was a privilege largely confined to children of the middle and upper classes. Later the Mechanics' Institutes, as well as the Adult Schools in their more developed form, were meant to satisfy in some degree the intellectual hunger of at least the more intelligent and ambitious among craftsmen and labourers. During the last forty years we

have slowly awakened to the fact that education does not end with school or college days. In many respects it begins with the maturing of personality and entry into the activities and responsibilities of the grown-up.

Sir Richard Livingstone has maintained with much cogency that we expect too much of schools. Not only would boys and girls gain more by attempting less. There are subjects, or stages of subjects, now included in the normal secondary curriculum which adolescents cannot truly master because longer and deeper experience of life will alone reveal their significance. This is surely true in pre-eminent degree of religion. It is, as we have already said, a fallacy to suppose that the Bible can be taught without bringing theology in at all. The simple facts provoke questions about their meaning. This can be, and is, explained to boys and girls at school. But systematic study of the Faith and discussion of Christian ethics, personal and social, full understanding of the growth of the Christian Church, and sympathetic appraisal of the great non-Christian religions demand capacities of thought and a ripeness of experience greater than adolescents can bring to them.

Yet if, in due time, young men and women are to care enough about these things to give them serious attention the appetite for such studies must be stimulated at school. The reason why we ought to be perturbed when boys and girls leave school without a good grounding in the knowledge of Scripture is not that all is lost if they cannot at any moment give an accurate account of the Sadducees, but that they are less likely than they should be to read and think for themselves about the truth of Christianity and its bearing upon life. There are psychological reasons for a deepening of interest in religion during the transition from nascent to full manhood and womanhood.¹ The tendency itself is observable enough. Dr. J. Macalister Brew made a hundred visits to different public-houses frequented by boys and girls, not for the purpose of heavy drinking but to meet each other and talk. His record of the spontaneous conversations he heard shows that religion in one aspect or another was one of the most discussed topics.² At conferences and courses for youth leaders there is constant evidence that boys and girls in clubs and similar organizations have a certain hunger for religion often combined with a contempt for what they ignorantly believe to be orthodox Christianity. It is noticeable that at conferences or week-ends for discussion recently

carried out by schoolboys and schoolgirls themselves religion was agreed to be essential. But the native interest flags unless the rudiments, at least, of knowledge have already been gained, so that it becomes natural for the young adult to want more.

A White Paper issued by the Board of Education in 1934, when Lord Halifax was President, urged strongly that the study of religion in secondary schools should be continued until pupils leave, not dropped in the upper forms because other subjects are more important for School or Higher Certificate examinations. The reason given was that without such a foundation of religious knowledge prospective elementary school teachers cannot gain all they should from even the best Scripture Courses provided for them during their two years in training colleges. Similarly, the Spens Report insists upon the importance of keeping religious knowledge in the curriculum throughout the whole of the secondary school period. It is no less essential for boys and girls who are not intending to become teachers than for those who are. Indeed there is a strong case for including the equivalent of a 'Scripture period' in the time-table of day continuation schools, whose function is to help boys and girls entering industry to appreciate the relevance of learning to live. But we have perhaps said enough to establish our point that no great development of demand for adult education in religion can be hoped for if the adolescent's natural interest and impulse are neglected.

The responsibility does not lie with schools and youth organizations alone. Boys and girls on the threshold of the exciting experiences awaiting them when they leave school naturally pay chief regard to what adults consider important in practical life. If in their homes there are no books about religion on the shelves, no reference to religion in conversation, no evidence that older people trouble to keep abreast of religious thought as they obviously desire to be well-informed in politics or social questions, the younger folk may well gain the impression that religious knowledge is one of the 'subjects,' perhaps interesting, perhaps not, which one is expected to learn at school, but also not expected to do anything more about. So there occurs a vicious circle, which even the most competent and enthusiastic Scripture specialist at school may find it difficult to break. If schools must lay the foundation for adult education in religion, adults must by their own practice show that the study of religion is worth while. As things are, the climate is not favourable, even in many Christian homes, to the growth of enthusiasm on the part of young people for religious education. Yet their homes could do so much for them even before they leave school. If at the best the

¹ See my *Religion and the Growing Mind*.

² *Times Educational Supplement*, February 21 and 28, 1942. His figures run: Food rationing, 99 times; Religion, 84; Films, 79; War, 76; Sport, 69; Love, marriage, the other sex, 64; Employment, 63, etc.

secondary day school can spare only a couple of periods a week for Scripture, and the elementary school with its daily period cannot take boys and girls further than their capacities at fourteen will allow, is not the remedy to be found in the encouragement of boys and girls to do something more for themselves at home—on Sundays, for example? But can parents and others help very much unless they share the study and discussion and are themselves far enough ahead to be attractive and dependable guides?

So we come back to the continued education of parents and other adults. Now the fundamental principle of all adult education is that it depends upon the existing interests, and therefore the willingness to make sustained effort, of the students themselves. They may not in the first instance be directly interested in the subject of study for its own sake. In time they may become so. The working men of London who approached Dr. Birkbeck in 1824 desired knowledge of science, pure and applied, because they believed that this would give them power to deal on equal terms with the masters. By 1854 there were about 600 Mechanics' Institutes, but the men had discovered that the problems of practical life were not purely scientific, industrial, or economic, but political and moral also. The discussion of politics and religion was excluded from the Mechanics' Institutes because these subjects were considered too controversial. Once more working men approached a distinguished teacher—this time F. D. Maurice, who founded the Working Men's College in Crowndale Road. His voluntary weekly class in Biblical and theological studies was one of the most largely attended in the whole programme.

In 1903 Albert Mansbridge founded the Workers' Educational Association in order that men and women who worked in factories and mines, shops and offices should have the opportunity of study and discussion in tutorial classes of university standard. At first the demand was almost entirely for classes in economics and industrial history—subjects which seemed to bear most directly upon working-class life and conditions of labour. In time students discovered that in order to understand their problems they must see them in a wider setting, and no solution of them was possible without taking human nature, and especially human propensities and motives, into account. So history and literature, psychology and philosophy were chosen by an increasing number of classes. In 1924 the Board issued new regulations which clearly stated that religious subjects might be taken if they were treated from the historical and philosophical standpoint—*i.e.* 'objectively,' as all subjects are treated in

these classes and as the Spens Report reminds us that Scripture can be taught in schools. Very soon there were classes on the Hebrew prophets, the New Testament, the psychology and philosophy of religion, comparative study of religions, and even the Greek New Testament. At the same time the Board made grants available in respect of University Extension Courses, provided that a number of those who attended the lectures took part regularly in subsequent class discussions. The universities were ready to provide courses in religious subjects and the Association for Adult Education stimulated the demand, so that now in normal times there are such courses every winter in a great number of centres. Even so, however, the adult education movement has learned by experience that the majority of men and women are not attracted to study on these lines, and one of the most promising developments in recent years has been the rapid increase of experiments in music, drama, handicrafts, and a variety of other pursuits which are essentially educative and foster the creative capacity of men and women but have no academic atmosphere about them with regard to either subject or method.

Light is thrown by all this upon both the relative paucity of adult education in religion and the possible directions in which it may be developed.

The paucity is not necessarily due to lack of interest in religion. As we have just seen, there are already facilities, quite independent of the churches and of religious movements as such, which have been accorded by educational bodies and by the State because people wanted to study religion, for whatever reason. If more members of churches knew about the existence of these classes and courses, or realized that University Extra-mural Boards, the W.E.A., Educational Settlements, the Y.M.C.A. and Y.W.C.A. will provide such opportunities at the request of any group of fifteen or twenty people who are prepared to attend regularly, they would perhaps avail themselves in larger numbers of the chance. But people outside the churches are interested too. The B.B.C. does not include items in its programme unless it has good reason to believe that these are desired not by thousands but by hundreds of thousands of listeners. Home religious broadcasts have increased since the war began from twelve to thirty-one a week. These, of course, include services of worship, music, drama, and other forms of expression, all of which are educative, as well as talks. We recall the kind of subject taken in the last-named—the Bible, the Christian Faith, Christian Doctrine, the History of Christian Worship, Christian Morals, Religion and Philosophy, Religion and Science, Religion and

Psychology. The speakers are such as Archbishop Temple, Dean Matthews, Professor C. H. Dodd, Professor T. H. Robinson, Dr. Whale, the Master of Balliol, Mr. C. S. Lewis, Father D'Arcy. Here surely is evidence that adult education in religion is *not* 'caviare to the general.'

Why, then, are the churches attempting so little on their own account, or why are their efforts not more successful? We ought not to minimize what is being done. Towards the middle of the last war two of the pioneers of the W.E.A., Dr. Mansbridge and Dr. Temple, with the eager co-operation of Bishop Gore and others, conceived the idea of using the educational principle and technique of the tutorial class movement in the service of religious education. The first Church Tutorial Class began in Lewisham in 1917, and from then onwards the number of three-year, one-year, and still more elementary classes has steadily increased under the stimulus and supervision exercised by the Church Tutorial Classes Association. The possibility of a like development among the Free Churches was envisaged and steps were taken to initiate it, but unfortunately the project lapsed. The Methodist Study Centre is rendering valuable service to individual students by providing personal guidance and tuition through the post. The missionary societies and the social service committees, both Anglican and Free Church, have promoted hundreds of study circles, Summer Schools, and Conferences. There is thus a considerable nucleus of educational activity. Yet it is relatively small, and the present weakness of the Christian forces in the country is that so many who are Christian in a vague way scarcely know what they believe or why.

One is driven to ask whether the great majority of clergy and ministers give very serious consideration at all to the necessity of adult education in religion. They are devoted in their conduct of services, preparation of sermons and pastoral work, and most are actively concerned in one way or another with the teaching of children. Moreover, they are justified in regarding services and sermons as educative, though systematic education is not the primary purpose either of worship or of preaching. It may be suggested, however, that if they themselves are unable to lecture or take classes, they can let their people know of existing facilities, or stir them up to organize something independently and help them to find the right leader. How many ministers and clergy even take the trouble to find out what their people are reading, or offer them advice, suggestions or comment?

On the other hand, no small number of ministers and clergy, especially of those with college and Student Christian Movement not far behind

them, are eager to work on these lines. Often they make a fine effort which yet in many cases falls disappointingly flat. Adult education demands a particular technique and on this theological students should be given help during their course, or at least encouraged to seek it themselves from experienced people in one or other branch of the adult education movement.

The weaknesses which are more often than not the cause of failure are in approach and in method. It is easy for the theologically trained man to forget that adult students may not in the first place have an interest like his own in the literary structure of the Bible, or the great attempts to explain the Incarnation or the Atonement. They may begin with so apparently a simple question as 'Why Be Good?' and only as their discussion proceeds will they find themselves drawn, on the lines of Dr. James Reid's admirable little book under that title, into a consideration of the Christian Creed. Or again, commonplace difficulties about miracles may be the starting-point for a course which must in the end deal not only with the relationship between spirit and matter but with the Incarnation and the Resurrection. A class may emerge from a parent-teacher discussion in connexion with day school or Sunday school when somebody asks, 'What shall we teach children about God, and when shall we begin?'

As to method, it is a fallacy to believe that men and women, and especially the younger ones, are eager to sit still and be told, however good a lecturer the tutor may be. The art of adult education, nevertheless, is not just that of 'getting a good discussion going.' What adult students need is encouragement to state and face their own ignorances and difficulties, to find things out for themselves and think things out for themselves, knowing that the tutor will put them, and keep them, on the right track, and will put all his own knowledge at their disposal, but will never spoon-feed them or assume that, however dearly he might wish it, they will reach precisely the same conclusion as he.

No one form of work will meet the needs of any congregation or locality. There may be those who want something much more thoroughgoing in the way of formal study than they have hitherto been offered. The Sunday school teachers' weekly training classes are ready-made opportunities for adult education. Each should give half an hour at every meeting to the systematic education of the teachers themselves, who have a practical incentive to study. But this should not degenerate into a half-hour lecture each week. Other groups will want to begin with round-the-fire discussions of an extremely informal kind, on a fresh topic

every week. Some may like to form a listeners' discussion group to follow up a set of wireless talks, others a book-club to which each member contributes a volume, or which depends upon borrowing from the municipal or county library. Religious drama will appeal to certain people as a means of entering into great experiences by sympathetic representation. But none of these groups should be unaware of what the others are doing, and often a student's progress is greatly assisted by the possibility of passing from one to another. Nor should any continue to drag on when it has served its purpose.

It would be well in most cases if every church had its 'director of adult education,' or better still, a small group of knowledgeable and tactful people always ready to advise and help, and always quietly watching for emerging needs or possibilities. In many congregations there are already professional teachers or educational administrators, members of cultural and educational groups outside the Church, and so forth. Through them the congregation can be kept informed of lectures, classes, and other facilities of which otherwise it might not know, and they can also bring to the church requests for help which without this personal link might not be made. Churches in a town or neighbourhood might with great mutual advantage have a small standing advisory group on adult religious education, and a concerted policy in planning classes, lecture courses, and other activities

jointly, or arranging that the needs of all should be met by each providing certain desired items in a common programme.

Above all, it is with the day school teachers, both elementary and secondary, that the churches should make common cause. Invariably teachers form a high percentage of the membership of any adult educational group. However good their own college education or training may have been, they are perpetually hungry for new knowledge and fresh mental and spiritual stimulus. Often the best way in which the churches can be of service to the children in the schools is by giving to the teachers whatever help they ask, or carrying on genuinely adult educational activities (which is to say, activities that have no denominational or ecclesiastical advantage in view) which teachers can share as they feel inclined. To arrange courses and meetings for parents to which teachers are invited is a good plan. The Board of Education in its recent circular 1566 has announced its intention of arranging more courses of religious knowledge for teachers and invites local education authorities, training colleges, and universities to do the same. It definitely suggests that these should be made available to parents and other interested adults as well as to teachers. Already one hears of many such courses in various parts of the country. Perhaps this is the most important and effective step in the development of adult education in religion that has yet been taken.

In the Study.

Virginibus Puerisque.

The Constant Friend : A Whitsunday Address.

BY THE REVEREND RONALD W. THOMSON,
BURTON-ON-TRENT.

'Lo, I am with you alway.'—Mt 28²⁰.

MANY years ago there was a little house near Glasgow, where on a dark, cold November morning the household got up very early—at five o'clock. They had breakfast, and then knelt at prayer. A young man was leaving home, and was about to go many thousands of miles away. He selected a psalm to read by the lamplight in that little kitchen, a psalm which speaks of God's never failing care. 'The Lord shall preserve thee from all evil, he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.' And then in the grey light of the winter dawn father and son set out to walk to the railway. They were both

sad, and yet both were cheered by the thoughts of God's presence.

That young man was David Livingstone. I believe his was one of the most lonely lives there has ever been. He could never settle down, but was always longing to explore more and more of Africa. He made many wonderful discoveries, but was anxious to go farther; his whole heart was set on three things: to tell the natives the story of Jesus, to find the undiscovered secrets of Africa, and to free the slaves. He was very lonely, always pushing farther and farther into the heart of Africa, far from other white men. And yet in another way he was never lonely, for he was always sure of the friendship of Jesus. It was that which made him strong.

Once, surrounded by angry natives, fierce savages, he felt that the end had come. He wanted to run away. And then he remembered what Jesus had said, 'Lo, I am with you alway.' And David Livingstone said to himself, 'It is the word of a gentleman of the most strict and sacred

honour.' He became strong and courageous again, so heroic in action that those fierce savages were afraid of him. And all through his life this great missionary and explorer was conscious of a constant Companion, a divine Presence. It is that which explains his wonderful life.

Now, I believe that the life of David Livingstone with its great secret helps to explain Whitsunday to us. Whitsunday is really the birthday of the Christian Church. The Church was born because the disciples found like David Livingstone that they had a great Friend.

I suppose it was natural that after the death of Jesus the disciples should have been afraid. They had lived with Jesus through the wonderful years when He had told people the gracious news of the gospel; they had seen the great struggle with evil, and they had seen Jesus die, and then their sorrow had been turned into joy when He had risen from the dead. And the last thing He had said to them had been, 'Go into all the world and tell men about Me.' But they were afraid. How could they do that, without Him to help them? And so they hid themselves away from the world, shut themselves up in a little room. But on the first Whitsunday their fears fell from them, and they left that room to take the good news of the gospel to all who would listen. Why? Because Jesus had made His Friendship real to them. They had learnt that He was to be always within them, guiding and helping. They were not afraid any more, for they knew that now they could do anything, they were not alone. So the Church was born.

Whitsunday speaks to us all of the great Friend who will never leave us, nor forsake us; the Friend who makes men great heroes like David Livingstone; the Friend whose presence brings to birth the Christian Church. And that reminds me that David Livingstone on his own birthday always repeated a promise of friendship with his great Friend. Every birthday he said:

My Jesus, my King, my All,
I again dedicate myself to Thee.
Accept me.

'Put in your Hand.'

BY THE REVEREND JOHN WILDING, B.A.,
KING'S NORTON.

'Freely ye have received, freely give.'—Mt 10⁸.

Are you good at giving presents? I don't mean, Do you like giving them, but can you give them gracefully and in a way that adds to the pleasure of the one who receives the gift? Some of us are very embarrassed at the task. The parcel is wrapped up most carefully and carried most gingerly and presented at the least inconvenient moment. Do you say, 'Here you are!' and just thrust it into the other person's hand and flee before they have a chance to say a word or look pleased? Some people do that. Others make the gift and then hang about saying, 'It isn't much, of

course. I couldn't get what I wanted. I *do* hope you like it.' And the poor recipient has to pretend to look terribly surprised and then says, 'But this is just what I wanted. How kind and clever you are.' No! It is not easy to give gracefully.

This is how one man solved the difficulty. He was the famous Colonel T. E. Lawrence, who is known as Lawrence of Arabia for the truly wonderful work which he did with the Arabs during the last war. Lawrence gathered the Arabs together, planned their campaigns, led them, fought with them, and rewarded them for their services. Now this last was not easy to do, and this is how he did it.

'When an Arab did something individual or intelligent during the war I would call him to me and opening a bag of sovereigns would say, "Put in your hand!" and this was thought the very height of splendour. . . . The exercise of spreading and burying your fingers in the gold made it feel better than a cold-blooded counting out of two or three hundred pounds.'

'Put in your hand!' That was splendid giving. It is with such royal generosity that God has blessed us. He has given to us this wonderful world with all its treasures, all the wealth of books and learning; He has given to us His Son, Jesus Christ our Lord, the Church, and the Bible; and He gives to us His help and interest in all things. He does not count out His favours to us: He says, 'Put in your hand and take what you will.'

And how do we give to Him? Do we give to God grudgingly, a little of our time, a few thoughts, brief prayers, coppers? Do we think that that is enough to render unto the Lord for all His benefits toward us? Or, do we say to Him, 'Lord, put in Thine hand and take what Thou wilt for Thine own'?

You will know a hymn which begins,

Take my life, and let it be
Consecrated, Lord, to Thee.

The authoress (F. R. Havergal) goes on to speak of giving to God her time, her hands, her feet, the words of her mouth, her money, her mind, will, heart, and love. She ends,

Take myself, and I will be
Ever, only, all for Thee.

To give to God thus is to rise to the very height of splendour. It is to give to Him 'freely' as He has given to us.

The Christian Year.

SUNDAY AFTER ASCENSION.

A Dreadful Time becomes a Wonderful Time.

BY THE REVEREND ARTHUR A. COWAN, M.A.,
EDINBURGH.

'They returned to Jerusalem with great joy.'—Lk 24⁵².

Did these men wear a forced smile when they went back to such a death-trap as Jerusalem?

Were they only pretending to be bright when they felt grim? No. Jerusalem might be a tight corner for the moment, but their Lord had revealed His full majesty and ascended to the seat of government in heaven, and it thrilled them with confidence that the future was secure. The elevation of their Master to the throne was changing a dreadful time into a wonderful time. Laura Knight tells that, as she lay critically ill in a nursing-home at zero-hour of last war and nothing seemed worth living for, Shelley's *Skylark* gave her a happy resilience which saved her reason and her life. 'Hail to thee, blithe spirit!' she repeated to herself, and she says, 'I lay supported, ecstatic on those frail wings that put me into the instability of the blue.' But the uplift of the apostles rested on *mighty* wings and on a *stable* blue—the ascended Lord who raised their expectations to the highest. He had been the handsome Friend of isolated, desperate folk, and when 'He was taken up' His good-bye had been a gesture of benediction, His hands had been raised to bless them. It was a revelation of His imperial transcendence and His unforgetting love which made their hearts beat faster. How could they help feeling elated with such a Friend at court? They were sure that they could never be disappointed by this infinite and faithful Saviour, who had discarded all limitations of space and time, locality and period, and proved His universal and eternal supremacy. Therefore the apostles were jubilant and, though Jerusalem might be snarling with suspicion and malice towards them, a dreadful time was becoming a wonderful time, and 'they returned to Jerusalem with great joy.'

To-day, we should exult like them in the exalted Lord, who removes our forebodings and gives us a twofold reassurance.

1. *The Ascension reassures us about the course of History.* It confirms the claim of Christ. 'All power is given unto me in heaven and in earth.' It communicates to our anxious minds the exhilarating certainty that He is in command of human destiny. There are some plaintive Christians who sigh that Jesus Christ is King only of a few believing hearts and a minority of devoted lives, and whimper that His claims have not sufficient backing to win the public. When Sir Christopher Wren submitted a noble plan for rebuilding London after the Great Fire, he was obstructed by the diehard selfishness of many property-owners who were unconcerned about congested areas of hovels, with the result that only a few fine buildings and churches were erected here and there, and the scheme of improvement was defeated. It is sometimes feared that Christ's glorious design for reconstructing human lives and rearing a higher order will be similarly rejected by the majority; and does not the majority rule?

No, the majority does not rule. The ascended Lord rules. His redeeming proposals are not abortive for lack of general agreement—far from it. He happens to be King, and does not need to be elected by us before He can proceed. He is

not dependent on weak mortals to give Him 'all power in heaven and in earth'; it has been given Him already by God. 'All things are delivered unto me of my Father,' said Jesus Christ, who never exaggerated. The future of humanity is in His hands, whether the popular vote is favourable to Him or not. Christ is on the throne, and He takes the initiative. He intervenes in the crazy welter of human relations to expose the fatal madness of ignoring Him and to reveal how inescapable and ultimate is His authority. He makes the first move here, there, and everywhere to disarm His antagonists with overwhelming evidence that the world has become unmanageable by revolting against His royal grace, and to attest Himself as the only Saviour, the inevitable Lord. Professor Joad asks: 'Supposing that the war is the result neither of inept politicians, nor of an out-of-date capitalist system, but of the wickedness in the heart of man?' and goes on to say that the prevalence of evil and suffering has renewed an interest, a belief, in the religious view of the world, and concludes, 'the seeds of a spiritual revival are germinating in the minds of the people of this country.' That is how the King comes home to prove Himself every inch a King and to reassure us about the course of history. Christ's disputed but victorious reign is the coerciveness of truth, its subduing effect.

This should rally us in our predicament. You see we need not fear that the winning power of Christ is confined to a few believers and loyalists, who are hopelessly outnumbered, and that beyond the pale of faith things are just allowed to 'rip.' His impact is not limited to those who recognize Him and who are but the advanced column of His march, for His dynamic pressure is also applied to rebels and deserters till they experience a shock of disillusionment and are brought to their knees before His inevitable sovereignty. Thus a dreadful time may be a wonderful time, and we can understand why the apostles 'returned to Jerusalem with great joy.'

2. *The Ascension reassures us about the future Life.* Jesus Christ, as the type of our race, took our humanity with Him when He ascended to heaven, and revealed the immortal destination of our personal life. He disclosed that death has a satisfying afterwards. When Hugh Walpole saw so many men killed in the retreat of the Russian Army back to Tarnopol in 1915, he recorded this impression: 'I was conscious in myself of the existence of some other life besides my physical one.' As casualties mount up the mind naturally speculates as to whether this can be the end of so many fine fellows, a dead stop to all their generous braveries. It is incredible that a man is merely a combination of organs, a system of cells and endocrine glands, and that a bullet or a bomb can annihilate him for ever. Were he only a bodily mechanism which can be shattered in an instant, then his affections, ideals, and religious instincts would be so incongruous and futile as to be a cruel joke played upon him by the constitution of things. The physical apparatus does not make sense, but spells ironical frustration, unless it is

the framework of spiritual possibilities which are not cheated finally. These soaring dreams were not created in the human breast to be mocked but to get fairplay.

Thou wilt not leave us in the dust :
Thou madest man, he knows not why.
He thinks he was not made to die ;
And thou hast made him ; thou art just.

If life is to have meaning and dignity the questing spirit within the material context must come to completion beyond death, and the Ascension corroborates this inference.

Further, it is the horizon of fulfilment hereafter that reveals the real value of human personality, and inspires the respect for the rights and liberties of the individual which is the basis of justice. There can be no equity where the mechanists fetter higher aptitudes by dehumanizing man into a mere thing instead of fostering his spiritual potential and immortal worth as a person. Without the other-worldly prospect this world will never be a decent place to live in.

'They returned to Jerusalem with great joy.' We can share their joy, because the Ascension reassures us that our Lord has gone to heaven as our Forerunner, to open up to us the splendour of an eternal future when our highest aspirations will be realized. We can have the buoyancy of attainment beyond. Look at these fishermen and the gospel they preached ! The cosmic weather might be threatening, but a dreadful time was becoming a wonderful time, and they could face the blizzard of hatred, suffering, and death, because they knew there was 'enough blue in the sky to hang a fisherman's bonnet on,' and were assured that they would not be drowned in nothingness but would arrive at an immortal port, where the ascended Lord was ready to welcome them.

But lo ! in the distance the clouds break away,
The gates' glowing portals I see,
And I hear from the outgoing ship in the bay
The song of the sailors in glee.

We can join in that triumphant gladness because the Ascension reassures us about the future life.

Thus we rebound, as we live through the world tragedy and when the curtain falls in death, because we know saving Love is enthroned. Nor is it a remote glory that rallies and fortifies us. The Holy Spirit takes the place of the physical presence of Christ, to keep us close to Him, to lead us into all truth, and to prove Him to be the invincible King who never leaves us short of supplies. Are you and I committed to this Lord who loves us and who reigns ? Then, however grisly the look of things, however black the scowl of Jerusalem, we can pit against it the unlimited resources of the Divine government so near and available, and can return to the dreaded Jerusalem 'with great joy,' with the plangent mood changed to a paean of praise by the certainty that 'power from on high,' the Holy Spirit, is coming to transform the worst into the best and to make a dreadful time a wonderful time.

WHITSUNDAY.

A New Kind of Life.

BY THE REVEREND J. W. AUGUR, M.A., VICAR
OF ST. GILES', NORTHAMPTON.

'As many as are led by the Spirit of God, they are the sons of God.'—Ro 8¹⁴.

The main argument of the profoundly important paragraph from which I have taken my text is that God's spirit dwells and works in every true Christian. There is, however, a clear distinction between the human and the divine spirit. In the language of theology there is immanence but not identity and the operations of the Spirit demand the voluntary co-operation of man. When this is given we enjoy the full status of sonship with all its benefits and privileges. Every living member of the Christian Church is not only Christ's disciple and follower—he is also the dearly beloved child of the Heavenly Father who bids him cast all care upon Him and trust Him to the uttermost.

Never before since the beginning of the Christian era has it been so necessary to stress the practical value of this relationship. The present world situation causes grave anxiety, and every thoughtful man is seeking for a ray of light in the encircling gloom. Some are trying to find it, more or less successfully, in the lessons of past history. The devout and faithful Christian will not seek in vain, for he has an inspired history close to hand in which God's plan and purpose for the human race is clearly revealed, and His Spirit will interpret it to each true believer.

At the beginning of Christian history Jesus Christ came into a world which had lost faith in itself. It was both sceptical and superstitious and at a moral standstill. From that day to this He has been the ideal to which the noblest minds in all succeeding generations of men have turned for inspiration. From the beginning of time man had been moving towards personality, and when Jesus came in the 'fullness of time' the attraction of His supreme Personality led men further on in the march of progress towards the perfect life. There is, however, remarkably little on record to indicate the power of Jesus Christ to change human lives during His lifetime. The people as a whole were mainly interested in the 'signs' and objective cures, and did not seem to get beyond them. It required the startling events of Christ's death and resurrection to convince men and women on a larger and better scale. When Pentecost came the work of the Spirit became active in thousands of lives. What did the secular historians say about it ? Very little, indeed. In fact they seemed to be almost completely unaware of any new spiritual power in the world and by the end of the second century the spread of Christianity had literally come about 'without observation.' There had been no propagation of the gospel in the modern sense, but a new kind of life had spread from one country to another which entering into Christians everywhere had the same driving, remoulding,

and recreating energy. It has continued ever since, and it has exactly the same power and influence wherever it spreads throughout the world. To-day we commemorate the gift of that life.

In the New Testament history the Holy Spirit is both the endowment and the prerogative of the Church. It is true that whatever good is in the world is due to the working of the Divine Spirit, but the life of fellowship with God through the Spirit of Christ in men's hearts is something which is experienced by Christians only. All other experience of God is secondary and derivative. That is the central truth in all the Epistles of St. Paul. It does not involve despair of the world nor does it spring from a false dualism or an oriental mistrust of life. The 'other-worldliness' of the Early Christian Church was due to its concentration on the one thing which the world needed—namely, the proclamation of the gospel of God in Christ. The disciples were possessed by God, a 'new heart' was fashioned in them and they were made partakers of the Divine nature. Then and now, all the distinctively Christian virtues spring from that supernatural source.

We stress two things on Whitsunday :

1. *The real meaning of Christ's promise to His disciples that He was coming again.*

In the second half of His earthly ministry Christ carefully prepared His disciples for an apparently calamitous ending of His work. He warned them that 'it is expedient for you that I go away.' He translated the eschatological language of His earlier utterances into new terms. The mistake of the Early Church was not in expecting the Coming too soon but in failing to see that it had already occurred. Bishop Barry has pointed out that the immediate triumphant consequence of the Passion is to be identified, explicitly and emphatically, with the gift of the Spirit in the hearts of believers. The ethical transformation wrought on the world by the Spirit of Christ is intimately and directly related to that element in the thought of Christ which He Himself in the days of His flesh expressed in the symbolism of eschatology. The one is the necessary corollary of the other, but we cannot know precisely the reason for Christ's use of apocalyptic language. The forms of His thinking and expectation are conditioned by historical limitations. His insight into spiritual reality is His own, but the thought-forms in which He formulated His intuitions and experiences to His disciples are those of a Jew at that point of time. The whole Messianic category is of His world two thousand years ago, and it is His spirit to-day which gives us the insight to separate the frame from the picture—to see as it were the light of the sun shining through it and acclaim there the reality of God. The Spirit has come and is always coming to lead men into all truth. He is always at work building up a community of believers in love and bringing Christ nearer to men's hearts than in the days of His flesh. In the Acts of the Apostles we see that this common taking of the Spirit's power into the heart and life expressed

itself in a community of worship and a fellowship in service. Human life was lived and experienced from a new centre and it resulted in a deeper background to personality, a wider horizon of thought, and a keener enterprise for the extension of the Kingdom of God.

Life, within and without the Church, assumed a new sacredness, and evangelism found a new incentive. This community in the Holy Spirit was rightly described as God's new creation.

2. *The modern application of His Second Coming.* In the year 1929 the Archbishop of York preaching in Manchester Cathedral prefaced his sermon with the following tribute to the late C. P. Scott, who had just retired from the editorship of *The Manchester Guardian*: 'He has made righteousness a standard of action and conscience the arbiter of policy.' In a much larger and more popular sense, and with an infinitely more profound meaning, we can think of this utterance as a summary of the work of the Holy Spirit in the Church and in the heart of individuals. Scott was a man who believed that no wrong existed which could not be set right by courage and goodwill, and the analogy holds good in a supreme sense of the work and functions of the Spirit. 'The wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit.' Mark the emphasis on 'every one.' Christ is always 'coming again' in every country in the world. The vision of God's love seen in Christ's mind and mediated to us through His Spirit is the main ground of our confidence to-day in the ultimate final victory of good over evil. In every country, including our own and other professing Christian countries, there is a majority of the people who only pay lip service to religion. Heine once said somewhat flippantly that, 'he too might have died to save men had he not suspected that they were not worth saving.' From time to time Christian men seem in their utterances to be equally pessimistic of the future of the human race, but our Lord Jesus Christ never doubted the possibility of the conversion of the most degraded of men. His Spirit is still working and we need never despair. Even Cicero was convinced that, 'Nature had in the human race so powerful a desire to serve the common welfare that it overcame all the temptations of pleasure and ease,' and it was Coleridge who said:

And Winter slumbering in the open air,
Wears on his smiling face a dream of Spring!

These war-stricken and anxious days are not more hopeless and dreary than those in which St. Paul, then living in the wicked city of Corinth, wrote the words of my text. The Christians had good cause to rejoice in a glorious heritage. They possessed a new kind of life which was both satisfying in its personal aspects and also manifested for the public good. We, too, share in this gift, and we can join with St. Paul in a triumphant confession—'I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.'

TRINITY SUNDAY

Man's Place in God's Order.

BY THE REVEREND STEWART MECHIE, M.A.,
EDINBURGH.

'For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.'—Ps 8st.

We hear much to-day of new orders; and it seems to be time to remind ourselves that no order, new or old, will prove satisfactory or will long endure unless it is in line with that fundamental order which is both the oldest and the newest because it is God's order. These two verses of the eighth Psalm open up for us a view of that order and of man's place in it.

1. *Man is not merely a part of Nature; he is made in the image of God.* From one point of view man is part of Nature. Visit any zoo and you will soon find visible demonstration of where man falls to be placed as regards the physical side of his being. But to place man among the higher animals, even at the head of them, is to omit the distinctive and most important thing about him. He is both the highest of material beings and also the lowest of spiritual beings. 'Thou hast made him a little lower than the angels,' says the Psalmist; or, as it might be translated, 'Thou hast made him little less than divine.' It is not even a half-truth to say that man is the highest animal and a part of Nature. The more important truth is that man is made in the image of God. It may be difficult to define exactly what that means. Some have placed the image of God primarily in man's reason, some in his freedom of will. No doubt both are included in it. Certainly it implies that there is some kinship between God and His creature man. Suffice it at the moment to insist that it means that man is not merely a part of Nature, a highly intricate mechanism or the best developed animal, but is made in the image of God, a dweller in the world of spirit as well as the world of matter, both highest of material creatures and lowest of spiritual creatures.

2. *Man is set within Nature as lord over Nature.* 'Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.' Man is outstripped by some of the animals in fleetness of foot and by others in physical strength, but his rational and social endowments have enabled him to control the animals and to use the forces of inanimate nature, so that he is lord over Nature. Moreover, man cannot escape, except by death, from this setting of his within Nature. He cannot refuse his divinely appointed position and choose to live a purely spiritual existence. He must use the things of Nature, and use them to express a spiritual purpose, either his obedience or his disobedience to God. There is no escape from this necessity. Everything man touches becomes, as it were, sacramental, either the outward and visible sign of an inward and spiritual grace, or the outward

and visible sign of an inward and spiritual disgrace, which Studdert Kennedy said was the best description he had heard of the great multitude of mean streets.

3. *Man's lordship over Nature is always subject to his own and Nature's absolute dependence upon God.* Notice the repetition in these verses of the pronoun 'Thou.' It is all God's doing. Man is God's viceroy upon earth. He is lord over Nature; but his lordship is not something he has in his own right. It is bestowed by God and is to be used in obedience to Him and in the line of His purposes. That means, for example, that man has no right to treat the animals anyhow—say, with cruelty. It means, too, that man has no right to exploit and waste the resources of Nature in ministering to his own greed and lust. Man must reverence Nature, remembering that it, like himself, is a creature of God. That exploitation of the soil which in certain parts of America has produced 'dust-bowls,' large tracts of desert, where once there was fertile ground, is clearly to be condemned under this heading. That, and many other things that are commonly done at the present day, are signs that man has treated his lordship over Nature as if it were something that originated with himself and as if he were free to do anything at all with Nature. 'Thou madest him to have dominion,' says the Psalmist. Man's dominion is a trust, subject always to his own and Nature's absolute dependence upon the Creator of all.

4. *Thus there is a Divine Order which man repudiates at his peril.* The divine order in outline is God, man, Nature. First God, sovereign creator of all; then man, whose chief end is to glorify God and enjoy Him for ever; then Nature, over which by divine appointment man is lord. But man has tried to repudiate the divine order. He has said, in effect, 'It is tiresome to live for the glory of God. Why bring God in at all? Why cannot I keep my lordship over Nature for myself?' Man has tried that way, with consequences that have long been evident and that have taken an acutely unpleasant form in our age. For man repudiates God's order at his peril. Remove God from His proper place at the top and you do not find everything else remaining as it was. On the contrary, the whole order is shaken and man's life is shot through with frustration. In turning from God and seeking his satisfaction in himself and in Nature, man is insulting God, and not that only, but he is distorting his own nature. He is using himself for a purpose for which he was not made. It is like using a violin to scare the birds from a twenty-acre wheatfield. That is why modern civilization has proved a tragic failure. It is not in line with God's order. Its failure is God's judgment on man's repudiation of the divine order of life. So far from the horrors of this age disproving the being, power, and goodness of God, the very opposite is the case. Such horrors are the inevitable pains and frustrations that man has brought upon himself by building his house of life out of line with the divine order. The only way out, therefore, is the way back, back in penitence and humility, to God and to His order. For men, for

communities, and for nations the way is the same. 'Lord, what wilt Thou have us to do?' In His order and in His order alone is our peace.

FIRST SUNDAY AFTER TRINITY.

Healed of Self-Despising.

'A threefold cord is not quickly broken.'—Ec 4¹².
'Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me? . . . He saith to him again the second time, Simon, son of Jonas, lovest thou me? . . . He saith unto him the third time, Simon, son of Jonas, lovest thou me?'—Jn 21¹⁵⁻¹⁷.

We may take this simple old-world aphorism with us to the moving story which comes like a postscript to the Gospel of St. John. It is the story of love's retrieval of the disciple Peter, when to the ears and heart of a depressed and humiliated man there comes a threefold challenge met by the threefold affirmation of an unchanged and undying affection. The little group of disciples had made their way to Galilee under promise of tryst with their risen Lord. 'Tell my disciples and Peter,' He had said, and a broken, disconsolate man had travelled in the strength of this all the journey to Galilee.

This Galilean shore was old and familiar ground, and when the first sight of the lake broke upon him, be sure there came to this man a rush of almost unbearable memories. Especially did he remember the day when he had first heard Jesus speak directly and commandingly to him. Now he was the faithless denier. But it was here again that he was to be forgiven and restored.

'Simon,' said the Voice he knew, and had thought that now he would always fear. Not 'Cephas'; not the Rock; not the steadfast. It was the old name which the fisherfolk used, and it came kindly from the lips of the Master. Jesus had His whips of satire, but no baffled and sorrowful spirit ever felt their sting. This is a story of retrieval, and this man will be drawn out of the slough of despond with a threefold cord.

How Retrieving Love grapples with a sore memory.
'Simon, lovest thou me more than these?' There is a roughness that galls in the first strand of this cord which was to lift this man again into the light. The roughness was in this 'more than these.' These are words which rub an old sore. Once he had listened when Jesus had spoken plainly of how He would be deserted in His need, and he had readily admitted to his mind the possibility that others might forsake their Lord. But it was not so much as a possibility for him. 'Though all else forsake thee, yet will not I,' he had said. In this thing was always his peril, and it had been not the least part of his undoing. Now he knew his presumption. He had not been wrong about the others; they had forsaken Jesus. But he had been wrong about himself. He had not only forsaken, but he had denied with blasphemy. The first challenge of Jesus goes down to the sore place, where the complacency and self-assurance of His errant disciple had been torn away. 'More

than these.' He dare not say this now as once he would have said without hesitation. Yet he lifts his pained eyes to the face of his Lord, and broken as he is, he can still say, 'Thou knowest that I love thee.'

When Jesus said, 'Feed my lambs,' I think that part at least of His intention was to say to this man: 'Let thy lost self-confidence make thee a helper of all others who are frail and stand in jeopardy.' This is the one great usefulness to which Christ would have us put our infirmities—the usefulness of an understanding helpfulness to the weakest. Our weaknesses and failures are too costly to waste; they can at least be made to serve this purpose. They can carry us into the heart of a tender passage of Faber when he writes in this wise: 'In what does perfection consist? In a childlike, short-sighted charity which believes all things; in a grand supernatural conviction that every one is better than ourselves; in the ingenuity of kind constructions; not seeing his neighbours' faults, or when he sees them, that sight reaching him through so much sunshine of his own that they do not strike him so much as faults to blame, but rather as reasons for a deeper and tenderer love.'

How Retrieving Love deals with a desponding mood. There is a little space, and then the Saviour puts out the second strand of this threefold grapple upon a man's soul. The first is twisted round a memory. The second is thrown round a mood. A second time, 'Simon, son of Jonas, lovest thou me?' and the answer is as before. Nothing in the second challenge to awake painful reminder, but something in what follows to give us pause, for the reply is, 'Tend my sheep.' Not 'feed,' as before, but this time 'tend.' What is it to feed the flock? It is to lead them out in the morning; it is to go blithely before them, sure of the way and sure of the pasture, and no one can feed the flock of God, however he love the Master Shepherd, if his own soul is full of sad memories and bitter regrets. But he can tend them. He can steer them off the pitfalls out of which he himself has so barely escaped. There are many who would bear witness that they have been helped most deeply in the moral and spiritual life, not by the unspoiled and unhesitating optimists of the faith, but by those who bore in their aspect and speech the marks of sore struggle and the memory of defeats. Both types of the religious life have their ministries, but let no one think that the possibilities of service are closed to those of the shadowed soul.

When in the midst of our conscious infirmities our souls grow dark and desponding, we realize, if only for an instant, how much of the greater joys of service it is shutting us out from, that very realization is the first grip of Christ upon a debilitating thing in us which He will presently disperse, if we will let Him have His way. The Lord does not bring us out of our sins and denials to leave our life like a pillar of salt, as Lot's wife, but to be witnesses concerning His abundant forgiveness and grace. Many a man has stereotyped the spirit of regret because, though he loves

Christ, he cannot receive it that Christ loves him ; for the magnificence of Divine Grace is hard to receive. In one of the churches of Florence a monk was preaching on what God had done for man. At the close of his sermon the preacher paused and then said, 'And what has man done for God?' Silently he took the candle from his side, lifted it, and turned to the crucifix behind the pulpit. He held the candle to the thorn-covered head, to the feet locked with nails, to the wounded side. Without a word he slowly placed the candle back on the ledge and left the pulpit.

How Retrieving Love secures the whole man. The Lord has not done with this disciple. There is a third strand flung round him for his retrieval, and this time it is not round a memory or a mood, but round the whole man, just as he was with all the bad and good that was in him. The third time, 'Lovest thou me?' The word Jesus used hitherto when twice He had challenged Peter, saying, 'Lovest thou me?' was something more like 'esteeming' or 'liking' while each time the disciple had responded to the colder word with the other word for love in its fullest and deepest range. Jesus had noted how the disciple had each time answered the less committal word with the one of full commitment, and how he had met the cold shadow with the warm reality, and the third time of challenge it is the full, deep word that Jesus used, 'Lovest thou me?'

That deep, great note coming at last awoke and

aroused this man out of his inertia and depression, and for the first time Peter speaks like himself. It is as if under that word, which he had little hoped to hear, the cloud that wrapped the real spirit of this man was scattered, and, as if a weight had gone from his soul, he bursts out in all the old vehemence of his impetuous spirit: 'Lord, thou knowest all things; thou knowest that I love thee.' Greatly had Jesus loved Peter, and greatly believed in him. When He looked upon the changed face and demeanour of this erring disciple as He saw it across the fire by the lakeside, so sad, subdued, and broken, it was not the wrong done to Him, but the ravage and wasting that Peter had let loose upon himself that moved Him. He must have this man back to his real self, true once more to his real nature, with all its perils, but with all its greatness. And it is the real man emerging in this last great cry. He makes his last daring appeal to the insight of his Lord. 'Thou knowest'—all I said, all I did, all I am, but Thou knowest that, in spite of all, the deepest thing in my heart is love to Thee. It has borne no fruit, it has failed in the hour of need; it was mastered by fear, but it is there, *and it is myself*; judge me on that.

It was a restored Peter who said this long afterwards in his Epistle. 'Love covereth all things,' said Peter, and of all men who ever lived in this world, he was a man who knew.¹

¹ T. Yates, *The Strategies of Grace*, 187

The Aramaic Basis of St. Mark.

BY THE REVEREND JAMES T. HUDSON, B.D., B.A., ACCRINGTON.

I. Grammatical.

THE extent of the influence of Aramaic in shaping the Gospel tradition has been constantly debated since the opening of the century, though it was actually broached as early as 1596 when J. Almira thought that his Syriac Grammar treated of Jesus' mother tongue. A very complete account of the literature of the subject will be found in Franz Rosenthal, *Die Aramäische Forschung* (Leiden, 1939), 106 ff.; though there are some surprising omissions.

C. C. Torrey in *The Four Gospels* (1933) and *Our Translated Gospels* (N.D.—about 1935) has made the most important recent contribution to the subject. Torrey maintains that all four Gospels are translations from original Aramaic Gospels, except only Lk 1-2, and the Gospel quotations from the O.T. which are translations from Hebrew, and Jn 21 which is a piece of original composition by the translator of the Fourth Gospel. Professor

Wilbert F. Howard in a review of Torrey's later book in *The Methodist Recorder* maintained that Torrey had not proved his main position, translation from Aramaic Gospels, but that he had abundantly proved the Palestinian origin of the Gospels. Howard's own position with regard to Mark is that of Lagrange, which Howard quotes in Moulton, *Grammar of New Testament Greek*, ii. 481, 'His Greek is always Greek, yet translation Greek; not that he translates an Aramaic writing, but because he reproduces an Aramaic *κατήχησις*.' In our detailed discussion of St. Mark, these two views should be kept before us.

In his Appendix on 'Semitisms in the N.T.' in the same work [hereafter referred to as *M.* ii., while *M.* i. is referred to as *Prolegomena*], Howard classifies and discusses critically the alleged Semitisms in the N.T. This appendix is of great value, and every investigator must reckon with it.

Unfortunately the limits of our article forbid our examining more than the most interesting of Howard's passages, and this means that we cannot present in full the grammatical evidence of the Aramaic basis of Mark. And the full array of facts is most important, for the most important fact of all is the abundance of the Semitic phenomena.

2.1 PARALLELISM.

There is considerable parallelism and poetic rhythm in Mark, and not only in the words of Jesus.

- 12¹⁴. We know that thou art true
And carest for no one,
For thou lookest not on the face of men,
But teachest the way of God in truth.
Is it lawful to give tribute to Cæsar or not?
Are we to give or not to give?

With a little alteration in two lines where the text has been shortened, Sin. Syr. goes into tetrameters. (Pal. Syr. is wanting here.)

- 12³⁸⁻⁴⁰. Beware of the scribes,
Who like walking in (the) colonnades,
And greetings in the marketplaces,
And chief seats in the synagogues,
And chief couches at feasts,
Who prey on widows' houses,
And make long unreal prayers.
All the heavier shall their doom be.

Here are three parallel couplets between a line of introduction and a line of conclusion. The Pal. Syr., if ܠܟܝܢ (these) be omitted, and it is not indispensable, falls into perfectly regular trimeters. Note also the reading of Sin. Syr. and Pal. Syr. *στοαῖς* 'colonnades' for *στολαῖς* 'robes' ²—a great improvement in the parallelism. In Sin. Syr. both 'marketplaces' and 'colonnades' are in the emphatic state, but the Greek drops the article with 'robes' because of the mistranslation. 'These' in the last line appears to have the weakened sense 'they' (Nöldeke, *Syr. Gr.*, E.T., § 228; Margolis, *Gr. of B.T. Aram.*, 66* next line to bottom of page). For other poetry in Mark see Burney, *The Poetry of our Lord*, especially for Mk 13.

3. TAUTOLOGY.

A Semitic colouring is seen in the repetition of an idea by

(a) A subordinate clause.

- 7¹³. τῇ παραδόσει . . . ἣ παρεδόκατε.
12²³. in the resurrection, when they rise (pruned by Matthew and Luke).
13¹⁹. from the beginning of the creation which God created.

¹ Howard's numbering in *M. ii.* is followed throughout.

² A transcriptional error just as easy in Aramaic as in Greek.

Howard's parallel from Epictetus to 13¹⁹ (7¹³ is really the same idiom) proves that the idiom is possible in Greek. But the reason for its use here must be Semitic. Why so many examples of it in the N.T. and so few elsewhere?

(b) Co-ordinate sentences.

- 2¹⁹. is quoted by Howard, but the whole passage.
2¹⁸⁻²⁰. is an excellent example of translation Greek, as well as of tautology.

11²⁸. By what authority doest thou these things?
Or who gave thee this authority?

The two lines really ask the same question, for the authority is always a person. Rabbi So-and-so speaks in the name of Rabbi So-and-so. Further, 'this' is tautologous, and is perhaps to be taken as an example of the weakened force of the demonstrative common in Aramaic, and here no more than the article. (See Margolis and Nöldeke quoted above.)

12²⁹. ἐξελθόντες ἡλθον.

13³⁵. ἐξῆλθεν καὶ ἀπῆλθεν (cp. also 7³¹ 14^{16. 45}).

The cacophony is explained if this phrase is a translation of two quite different words ܠܟܝܢ ܩܕܝܫ. But this phrase is a regular Aramaic phrase meaning 'went away' not, 'went out and went away' (see Margolis, *Gr.* § 71d). Here, then, we have an awkward Greek phrase as a literal translation of a common Aramaic idiom.

4. PARATAXIS.

(a) Co-ordination of clauses with simple καὶ instead of participles and subordinate clauses.

Torrey (*O.T.G.*, ch. 3) thinks that there was a very early literary Christian Palestinian Aramaic dialect in which the Gospels, and, later, the Sin. Syr. were written. This literary dialect took shape in the attempt to produce the necessary books for the New Israel that should be worthy successors of the books of the O.T. This involved a certain amount of conscious or unconscious imitation of the O.T. with resultant tincture of Hebrew idiom. The Sin. Syr. is certainly good Syriac, but it contains many Palestinian words, grammatical forms, and idioms. Hence Torrey thinks it was produced at Antioch in the second century by Palestinian Christians. The most important Hebraizing idiom is the copious and often redundant 'and' found in the Gospels, and, in the Sin. Syr., even where it is lacking in our Greek (e.g. Mk 4⁶ 10⁴⁶ 11¹⁵). Moulton's (*Proleg.*², 12) explanation of this copious use of 'and' is that it is due to inferior culture, and not to the hampering presence of a foreign idiom. But Mark knows very well how to use hypotaxis, and this 'and' is only one of a great array of Semitic phenomena.

(c) The conditional parataxis of the imperative.

8³⁴. If any one wishes to come after me, let him deny himself and take up his cross and follow me (καὶ ἀκολουθεῖτω μοι = then he will be my disciple).

Howard says that the idiom is common to all languages (*Divide et impera*, give a dog a bad name and hang him). Burney notes that the idiom is less Aramaic than Hebrew except where the sequence (as here) is clearly to be regarded as the result of the preceding imperative. But there appears here another Semitic phenomenon. ἀκολουθεῖω and ὀπίσω μου ἔλθειν are merely translation variants of the Aramaic phrase, Come (or, go) after, as is seen from the fact that Pal. Syr. always uses these phrases to translate ἀκολουθεῖω when that is used of being Jesus' disciple, and from the translation of these (or similar) Greek phrases in 1¹⁷. 18. 20 8³⁴ in Sin. Syr., Pal. Syr. and Peshitta.

(e) Consecutive use of καὶ in parataxis.

Howard quotes no example from Mark, but consider 5¹⁹, 'How great things the Lord hath done for thee and has had mercy on thee.'

Driver, *Tenses*, 83 (top), quotes examples of vav consec. impf. being used with really an exegetical sense. So Gn 31²⁶, 'What hast thou done that thou hast stolen' (lit. *and* hast stolen) 'away,' where vav consec. impf., 'and hast stolen,' explains and defines 'done' exactly as 'and has had mercy on thee' explains, 'How great things the Lord hath done for thee.' Similarly 6² in T.R. (last clause). Nöldeke, *Syr. Gr.*, E.T., 271-272, quotes many examples of the similar idiom in Syriac, e.g. What have I done to hinder (lit. and hindered) the sun?

(g) Circumstantial clause.

Howard quotes only 1¹⁹ καὶ αὐτοὺς ἐν τῷ πλοίῳ and 4²⁷ καὶ ὁ σπόρος βλαστᾷ καὶ μηκύνεται. But note also

1⁶. καὶ ἦν ὁ Ἰωάννης ἐνδεδυσμένος. Perhaps καὶ ἦν represents ἡνῆ misread as ἦν.

1¹¹. καὶ φωνή [ἐγένετο] ἐκ τῶν οὐρανῶν, Σὺ εἰ, κ.τ.λ.

ἐγένετο is given by B and T.R. but om. by N⁸D. It would be very natural to add it, as the Greek seems to demand it.

4²⁸. καὶ αὐτὸς ἦν ἐν τῇ πρίμνῃ. Perhaps again the ἦν has been supplied, though we do get circumstantial clauses beginning with ἡνῆ (Margolis, *Gr.* § 69b).

5²¹. Here Torrey (*OTG*, 116) for ἦν (ἡνῆ) reads ἡνῆ, putting a full stop after αὐτόν. And he was by the lakeside when there came one of the rulers.

7³⁰. Found the child . . . καὶ τὸ δαιμόνιον ἐξεληλυθός, 'with the demon gone.'

THE SEVERAL PARTS OF SPEECH.

I. Pronouns.

(a) *Definite Article.*

(a) The unusual insertion of the article. Howard, *M. ii.* 430, mentions only 10²⁵ in addition to readings in D. But in 7¹ we have οἱ Φαρισαῖοι parallel with τινὲς τῶν γραμματέων ('Pharisees and a few scribes') though they have not been mentioned since 3⁶. In 1⁷ we have ὁ ἰσχυρότερός μου where what is required is surely, *One* stronger than I. In 14⁴⁷ τὴν μάχαιραν is idiomatic Greek for 'his sword,' but 14⁶⁸ τοὺς χιτῶνας αὐτοῦ suggests that what is meant is, *a* sword, the Aramaic Emphatic State being responsible for the insertion of the article in each instance.

(b) *Personal Pronouns.*

(a) Redundant use to strengthen definition of noun.

Howard (*M. ii.* 431) quotes 6¹⁷ αὐτὸς γὰρ Ἡρώδης and the D text of 5¹⁸ 6¹⁸. To these add 12³⁶. 37 αὐτὸς Δαυεὶδ which goes back literally into Aramaic in Sin. Syr. Pesh, in 12³⁶, and in Pesh. in 12³⁷ as ܕܐܘܬܝܪ ܕܕܐܘܕ, 'David,' not, 'David himself.' 6²² AC may, as Allen quoted by Howard says, be literal for ܕܩܝܬܐ ܕܗܪܕܝܐ or ܒܬܐ ܗ, the daughter of Herodias. Note here also 8⁴ δυνήσεται τις, where for τις Sin. Syr. has 'thou,' i.e. τίς translates ܕܢܩܪܐ ܕܗܝܐ vir quidam = I (or) Thou (Margolis, *Gr.* § 49a).

(d) *Indefinite Pronouns.*

Substitutes for τις.

(a) εἰς 5²² 10¹⁷ 12⁴² 14⁴⁷ (NAL) 14⁶⁸ ὁ εἰς 14¹⁰. 'Only by accident agrees with Semitic' (*Proleg.*, 97). But Howard admits the Semitic flavour in 12⁴² ἐλθοῦσα μία . . . ἔβαλεν because of the redundant participle, and though ὁ εἰς is paralleled in the papyri, yet it is also paralleled by Enoch 20¹, which Charles says (*Apoc. and Pseud.*) is on an Aramaic basis.

(δ) 13²⁰. οὐκ ἂν ἐσώθη πᾶσα σὰρξ. Howard (*M. ii.* 433-4) shows that this idiom οὐ πᾶσα for οὐδεμία is possible Greek. But 13²⁰ refers definitely to Gn 9¹¹ ܕܢܩܪܐ ܕܗܝܐ—the flood. The inspiration of the passage, then, is Semitic.

(e) *The Relative Pronoun* (Aramaic ܕ or ܕܝ).

(a) 1⁷. οὗ οὐκ εἰμὶ ἱκανὸς . . . λύσαι τὸν ἰμάντα τῶν ὑποδημάτων αὐτοῦ.

7²⁵. ἧς εἶχεν τὸ θυγάτριον αὐτῆς.

9³. οἷα γναφεὺς . . . οὗ δύναται οὕτως λευκᾶναι.

13¹⁹. οἷα οὗ γέγονεν τοιαύτη.

Even though we allow with Moulton, who gives (*Proleg.*, 94) parallels in Mod. Gr., Chaucer and

(f) *Distributive Pronouns and Pronominal Adjectives.*

(β) 6¹⁵. προφήτης ὡς εἰς τῶν προφητῶν
(Like the rest of the prophets; cp.
1 K 22¹³.)

כדבר אחד מהם

Here we may add that in Aramaic and Syriac, demonstratives are sometimes redundant or weakened in force, approaching the meaning of the definite article (cp. Nöldeke, *Gr.*, E.T. § 228 end; Margolis, *Gr.*, 66* quoted above).

II²⁸. ἡ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην.—
the authority (not 'this authority').

125. *κακύνον ἀπέκτειναν*—
And him they killed (not 'that one').

12^b. ἐκεῖνοι δὲ οἱ γεωργοί—
But the husbandmen (not 'those hus-
bandmen').

2. Numerals and Distributives.

The use of Cardinals for Ordinals (16² *μία τῶν σαββάτων*), repetition of Cardinals (6⁷ *δύο δύο*) and of the noun (6^{39, 40} *πρασιαὶ πρασιαί: συμπόσια συμπόσια*) for Distributives, are Greek as well as Semitic, but in 4^{8, 20} *εἰς (ἐν) τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατον* we have a difficult text which immediately becomes clear when Aramaic is invoked. If here we read *עֶשְׂרִי* or *עֶשְׂרִי* with the Vulgate, we have a literal translation of 𐤒𐤒 used with a numeral in the sense of so many fold (cp. Dn 3¹⁹ *שִׁבְעָה 𐤒𐤒 sevenfold*). As supporting the Aramaic basis here note the two Semitic phrases, Gave fruit (4⁸) (not in Liddell and Scott, but common in O.T., *BDB*, 679 b.t.) and *ἀναβαίνοντα καὶ αὐξανόμενα*, 'growing in constant increase' *וַיִּבְנוּ וַיִּצְמְחוּ*—so Torrey, *OTG*, 8 (cp. Margolis, *Gr.*, 85^{*b}, *קא אזל וואר*, 'kept on walking'),

5. ADVERBS AND ADVERBIAL LOCUTIONS.

(3) *M.* ii. 445.

14^a. προέλαβεν (*μυρίσαι*) has the sense of anticipating (𐤏𐤓𐤑) which προλαμβάνω never seems to have in Greek (W. C. Allen, *Comm. on Mk.*, 169). The Sin. Syr. is similar Ḍṣṣṣṣ Ḍṣṣṣṣ.

πολλά. The disproportionate adverbial use of πολλά in Mark (9 times Hawkins, HS² 35; 13 times Allen, 19) is another Aramaic phenomenon (שניא, שניא) though the idiom is not un-Greek.

6¹⁷. ὅτι αὐτὴν ἐγάμησεν. Here ὅτι=ἦν Whom
he had married—simpler than 'because.'

πάλιν (Matthew 6 times, Mark 26 times, Luke 2 times) = תיב, תיב = ferner noch (Dalman, *Gr.*²,

213) in Mk 15¹³, etc., where 'once more' is not the meaning. If *παλιν* itself has adopted this meaning, the overuse is due to Semitic influence.

εὐθύς. In all the passages Howard quotes (*M.* ii. 446) for the inferential meaning, not 'at once,' but 'so then,' 1²¹, 28, 29, 30, Sin. Syr. omits. In a number of other passages where the inferential meaning is at least possible, we have omission by the Syriac versions and by Matthew and Luke, i.e. the Syriac versions and Matthew and Luke recognized that the proper meaning of *εὐθύς* was out of place.

Perhaps the key to the problem is given in 7³⁵ Pal. Syr. which has *ܕܡܠܟܐ* (damals, darauf, thereupon) for *εὐθύς* before *ἡνοίγησαν* and *ܕܡܠܟܐ* (immediately, straightway), for *εὐθύς* before *ἐλύθη*. And thereupon (or, And so) his ears were opened, and immediately¹ the bond of his tongue was loosed. In the absence of *ἐπειτα* from Mark (*εἴτα* occurs only twice), may we infer that *εὐθύς* rightly translated *ܡܝܬܝܡ* (Dalman, *Words*, 29) and was also used to cover *ܒܢܝ* and perhaps *ܕܢܝܢ* as well?

6. VERBS.

(i) Voice.

(a) Aramaic avoids the passive when the subject of the action is named. Hence the rarity of the passive with *ἵπτο* (Mark 7 times, Matthew 22 times, Luke 22 times, Acts 36 times). Allen has strengthened the argument by adducing 13 instances where Matthew has altered an active or a middle verb in Mark to a passive.

(b) Impersonal use of 3rd pl. act. in place of passive, 6¹⁴ 10¹³ 13²⁶ 15²⁷, to which we may add the somewhat similar 2¹⁸. The fact that *οἱ μαθηταὶ Ἰωάννου καὶ οἱ (μαθηταὶ τῶν) Φαρισαίων* are mentioned both before and after *ἔρχονται* shows that the subject of *ἔρχονται* is not *οἱ μαθηταὶ κ.τ.λ.*, i.e. that it is indefinite: 'people came.'

(c) Use of an intrans. verb in place of the normal Greek passive

7¹⁹. And goeth out into the draught (Mt 15¹⁷ is cast out).

9²⁹. Cannot go forth. Cp. 2 S 11⁸, 2 K 12^{12, 13} (Heb.).

9⁴⁷. Go into hell (in 9⁴⁵ be cast).

14²¹. The Son of Man goeth—A Hebrew euphemism for death, Job 33¹⁸ (Heb.), also Aramaic (Torrey, *OTG*, 133).

4²¹. Does the lamp come (R.V. Is. . . brought). But see above.

Here we may mention 12¹⁶ a nominal sentence, Whose this image, etc.?, altered by Luke.

¹ Note that *εὐθύς* is the correct translation of the original Aramaic particle here.

(ii) The Infinitive. Howard notices:

5⁴³. *εἶπεν δοθῆναι αὐτῇ φαγεῖν*.

87. *εἶπεν καὶ ταῦτα παρατιθέναι*.

Allen (*Comm. on Mk.*, 50) thinks these are renderings of the late Hebrew and Aramaic *ܕܡܠܟܐ*. The Greek constructions to which Howard (*M.* ii. 450) calls attention are not quite parallel, for here is no dative or accusative of the person, dependent upon *εἶπεν* as in the cases quoted in Liddell and Scott,⁸ 420, *εἶπον* III.

The temporal use of *ἐν τῷ* c. Infm. 4⁴, 6⁴³, *Proleg.*³, 249 (*M.* ii. 451) pronounces possible but unidiomatic Greek.

(iii) The Participle.

(a) The use of the participle in periphrastic tenses is frequent in Mark. *ῥν* or *ῥσαν* occurs 17 times in Mark with pres. ptcp., with perf. ptcp. 4 times, fut. of *εἰμί* with pres. ptcp. twice (13^{18, 25}), *ἐγένετο* with ptcp. 3 times. This idiom is late Hebrew, but especially characteristic of Aramaic. It is, of course, Greek also (exx. *Proleg.*, 226, 227). Its overuse in Mark is certainly Semitic, and due to Aramaic.

(b) The Redundant Use of the Participle.

(a) *ἐλθὼν* followed by a finite verb.

5²³. *ἵνα ἐλθὼν ἐπιθῇ τὰς χεῖρας αὐτῇ*. Also 7²⁵ 12⁴² 14^{40, 45}. The idiom is preserved in Sin. Syr. and Pal. Syr. where extant.

(β) ἀφείς:

4³⁶. καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν. Also 8¹³ 12¹² 14⁵⁰ all in Sin. Syr., but Pal. Syr. not extant.

(γ) ἀναστās:

10¹. καὶ ἐκεῖθεν ἀναστās ἔρχεται. Also 1³⁵ 2¹⁴ 7²⁴. Sin. Syr. omits, in 1³⁵: Pal. Syr. inserts an additional ἀναστās in 2¹⁴ before ἀκολουθεῖ μοι.

(δ) ἀποκριθεὶς εἶπεν occurs in Mark 15 times with a high proportion of λέγει for εἶπεν. Its Hebrew counterpart is *ܡܠܟܐ ܕܡܠܟܐ*, and in Aramaic *ܡܠܟܐ ܡܠܟܐ* (participles).

All these idioms are Aramaic and all, except (β) ἀφείς, are Hebrew. But according to Dalman (*Words*, 24f.) (δ) is unknown in the later Jewish Aramaic. It is confined to the Bible, including Targums, LXX and N.T. Dalman concludes that it was probably borrowed by the evangelists from the Hebrew, either directly or through the medium of the Greek Bible. Sin. Syr. reproduces it in ten out of fifteen occurrences (i.e. except in 3³³ 6²⁷ 7²⁸ 8²⁹ 12³⁵), Pal. Syr. reproduces it in every passage in which it is extant. Further, Sin. Syr. reproduces

the idioms (α), (β), (γ) above in every place in Mark except in 1³⁵, where Sin. Syr., with its love of brevity, thought the redundancy of ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν too great to be reproduced. Pal. Syr. reproduces these idioms wherever in Mark it is extant, and in 2¹⁴ adds an additional ܠܕܢܐ (ἀναστὰς) before ἀκολουθεῖ μοι. Remembering that the (β) idiom (ἀφείς) is Jewish Aramaic rather than Hebrew, so that neither the Hebrew O.T. nor the LXX will not lie behind this, we may find in these idioms, perhaps, and their retention in Sin. Syr. and Pal. Syr. some evidence for Torrey's hypothesis of a Christian Palestinian literary dialect, influenced by the O.T. scriptures, in which the Gospels and the Sin. Syr. were written. The two openings, 8²⁹ ἀποκριθεὶς ὁ Πέτρος λέγει and 12²⁹ ἀπεκρίθη ὁ Ἰησοῦς, are in common asyndeton Aramaic style. Asyndeton, however, though common in John, is rare in Mark.

(iv) *The Indicative Mood.*

(a) *The Redundant Auxiliary Verb.*

ἡρᾶ(ν)το c. Infin. This idiom occurs 26 times in Mark, and in no case is there any emphasis on the verb, i.e. in Mark it is a mere expletive. Allen (*Comm. on Mk.*, 49) thinks it the equivalent of the Aramaic ܦܪܝܝܬ with the ptp. So Dalman (*Words*, 27-8) cautiously: and Hunkin (*JTS*, xxv. 390-402) who denies this for Matthew and Luke, admits its Aramaic origin for Mark.

(b) *Tense. (M. II. 456.)*

(a) *Historic Present and Imperfect as renderings of Aramaic Ptcp.*

Mark has 151 historic presents the same number as I Kingdoms, which however is a larger book, so that they are more thickly spread in Mark. Elsewhere in the LXX the historic present is rare. The construction is classical, but in Hellenistic times was regarded as vulgar. Hence Matthew and Luke eliminate many of Mark's historic presents. The Imperfect occurs 228 times in Mark, but there are more impfs. in comparison with aorists in Thucydides, Polybius and especially Appian. Hence the number of these two constructions cannot, with Allen (*Comm. on Mk.*, 48), be pressed as an Aramaic phenomenon.

But (a) these two constructions are used to translate Aramaic participles 99 times in Daniel and (b) the impf. is used in a puzzling way in Mark; which is explained at once, if, remembering the constant equivalence of perf. and ptp. in Aramaic (Stevenson, *Gr. of P. J. Aramaic*, § 21.9 end) we postulate an Aramaic original. As one example, 6⁷⁻⁹ presents a bizarre congeries of tenses, but their strangeness disappears when seen through Semitic eyes.

Present as rendering of Aramaic participles.

25. 8. ἀφίενται σου αἱ ἁμαρτίαι. Aoristic, i.e. punctilinear present (*Proleg.*, 119; cp. Ac 16¹⁸ 9³⁴) 'Are this moment forgiven.' But it is tempting to see in the present a translation of the passive ptp. ܦܪܝܝܬ the word used in Sin. Syr. and Pesh. (Pal. Syr. hiat).

27. λαλεῖ, βλασφημεῖ. Wellhausen finds here the translation of two ptps. Lk 22⁶⁵ (not a parallel) gives the meaning in βλασφημοῦντες ἔλεγον. Certainly with the punctuation λαλεῖ; βλαφημεῖ the construction is against Mark's style. Pal. Syr. and Pesh. (Sin. Syr. hiat) interpret 'speak blasphemy(-ies).'

(b) *Future for imperative.*

(a) *Aramaic Imperfect rendered by Future.*

9³⁵. If any one wishes to be first he shall be (let him be) last of all.

10⁴³. Whosoever wishes to become great . . . shall be (let him be) your servant.

10⁴⁴. Whosoever wishes . . . to be first shall be (let him be) slave of all.

Lagrange thinks ἔσται translates an Aramaic impf. which is used both for the future and the jussive, and compares Dn 4¹¹⁻¹³ where impf. and jussive imperf. alternate.

Here we may compare 8⁴ Whence shall one be able (δυνήσεται) to fill these men with bread here . . . ? There is no special call for the Greek future, but one of the chief uses of the impf. in Aramaic is modal, answering to our auxiliaries be able, may, shall. Thus כּוּמַי אַעבֵר, what shall I do?, i.e. what am I to do? (Margolis, *Gr.*, § 57b; Stevenson, *Gr.*, 18.8 (3)). The Aramaic here may have been the imperf. of the verb to be able, or the imperf. of the verb for fill or feed.

(β) *Impf. rendered by pres.*

9⁴⁸. Where their worm dieth not and the fire is not quenched. In the Hebrew of Is 66²⁴ the verbs are the impf., and LXX rightly translates by fut. But the Gospel is not, like the Hebrew and the LXX, describing a future event but a state, Gehenna, and so uses presents to translate the impf.

(c) *Aorist (for English present) translating an Aramaic perfect.*

Mk 11¹. σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ ἐδόξασα.

The explanation of Mark's aorist ἐδόξασα that it is a correct interpretation of נִפְשִׁי נִרְצָה with aorist for Hebrew perfect is more obvious than Findlay's summary aorist, referring to the thirty blameless years, or the aorist of indefinite time

reference, or the aorist of proximate past (quoted in *M. ii.* 458).

Perfect of Certainty (translated by Greek aorist).

11²⁴. Believe that you have received them and you shall have them.

The Hebrew prophetic perfect, by which coming events are described as though they had already happened is well known. Similarly Syriac (*Nöld.* § 258).

Perfect for unreal condition.

9²². καλόν ἐστιν αὐτῷ μᾶλλον εἰ περικείται
μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ
καὶ βέβληται, κ.τ.λ.

Blass (*Gr.*, E.T., 215) says the construction is quite incorrect. The meaning must be, It would have been better if a millstone had been hanged . . . and he had been thrown into the sea. Now in *Christ. Pal. Aram.* (Schulthess, *Gr.*, § 197) and in the Aramaic of the Palestinian Talmud and the Midrashim (Stevenson, § 17.8) and in the Aramaic of the Bab. Talmud (Margolis, *Gr.*, § 73c) unreal condition is expressed by the perfect. This accounts for the perfect βέβληται. It does not, however, account for περικείται. Perhaps the vividness of the thought has caused the unreality to be forgotten, and in περικείται the hanging of the stone is conceived of as being before the eyes of the speaker, and then βέβληται conceives of the action

as being now accomplished, *i.e.* it is perfect of certainty. But such vivid use of tenses is characteristic of Semitic languages.

Futuristic Subjunctive.

In 4^{20f} we have what Moulton (*Proleg.*, 185-6) calls the Futuristic Subjunctive in βάλη . . . καθεύδῃ . . . ἐγείρηται . . . βλαστᾷ . . . μηκύνηται showing that in Hellenistic Greek fut. and subj. come together again. But he is not happy about the survival of this futuristic subj. in 'the artless Greek of Mark' and recognizes the text as an *ardua lectio*. The difficulty disappears if we regard these subjunctives as translations of the Aramaic imperfect, which is generally modal in sense (Margolis, § 57b; Stevenson, § 18.8 (3)), with the relative ἡ suppressed (Schulthess, *Gr.*, § 194). This suppression is very frequent in Syriac. The subjunctive brings out the modality of the imperf. better than the future would have done—'like a man who should cast seed,' etc.

This article has examined some only of the grammatical phenomena of Mark that point to an Aramaic original. They are sufficient to prove that our earliest Gospel is a Semitic document, and must be read with ears trained to catch its Semitic nuances, whether we hold it was first composed in Aramaic or not. A later article dealing with possible mistranslations may lead to more definite results.

Contributions and Comments.

The Burning Bush.

MAY I tell of a recent experience which has helped me and may help others in understanding the physical side of Moses' theophany in the desert? Motoring recently from Cape Town to Johannesburg, I noticed in the Karroo (where conditions, climatic and otherwise, are not unlike those obtaining in the vicinity of Horeb) that whirlwinds or 'dust-devils,' as South African children call them, were frequent, although, paradoxically, there was scarcely a breath of wind. These whirlwinds, especially where the soil is sandy, often attain to a great height and dart hither and thither with great speed and force, sucking up into themselves and hurling into space quantities of dust and even respectably sized stones. As one can imagine, they present to the beholder an awe-inspiring spectacle. On the occasion to which I refer, I saw one of these phenomena which, for longer than is customary, remained in one place and centred on a large karroo bush,

The soil in the neighbourhood was light, brick-red in colour. The striking effect produced was that of a bush ablaze and smoking—a bush which 'burned with fire and . . . was not consumed.'

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A Stone's Throw.

THE other day I had occasion to visit one or two villages in the Samaria district. Some time previously an inhabitant of one village, whom I expected to see, happened to be in Jerusalem. I inquired how far it was between two villages, each of which I wanted to see. The answer came at once: *Shurbit sigara*, *i.e.*, as far away as the time it takes to smoke a cigarette. Time and place merge into one another, grammatically, in any case. But it struck me as an interesting com-

mentary on the well-known phrase in the story of the 'Agony in the Garden' in Lk 22⁴¹. 'He was parted from them about a stone's throw.' The phrase is Proto-Luke and one of the 'touches' of local colour. The Bedouin still use the phrase. The Commentaries seem rather to miss the 'touch,' but refer to the similar idea in Gn 21¹⁶, where it is stated that Hagar 'sat her down against him (Ishmael) a good way off, as it were a bowshot.' There is a direct parallel to this latter phrase in Qur'an 53⁹, 'He was the measure of two bows or closer still.' In the case of *shurbit sigara* the estimate was pretty good. My informant was a

poor widow with two small sons. She would not have many cigarettes come her way; when they did she would make the most of them. It took me ten or twelve minutes to walk between the two places. One of our teachers at the Newman School of Missions overheard the original conversation. Though an Arab, he said he had never heard the phrase before, but he knew at once what she meant. And *shurbit sigara* is very much more graphic as an explanation than 'a kilometre and a half'!

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Entre Nous.

Party Differences.

The Screwtape Letters—letters from the elderly devil Screwtape to his nephew Wormwood who has been given the work of gaining the soul of a young 'human'—are reviewed in the 'Literature' section this month. This is an amazingly clever book in which every topic is looked at from the point of view of hell. By the unusualness of the approach we are roused out of our complacency as we read Screwtape's advice on Prayer, Worldliness, Self-examination, Church Divisions, Gluttony, Sex, and other subjects. Here is what the Demon has to say on *Party Differences*.

'The real fun is working up hatred between those who say "mass" and those who say "holy communion" when neither party could possibly state the difference between, say, Hooker's doctrine and Thomas Aquinas', in any form which would hold water for five minutes. And all the purely indifferent things—candles and clothes and what not—are an admirable ground for our activities. We have quite removed from men's minds what that pestilent fellow Paul used to teach about food and other unessentials—namely, that the human without scruples should always give in to the human with scruples. You would think they could not fail to see the application. You would expect to find the "low" churchman genuflecting and crossing himself lest the weak conscience of his "high" brother should be moved to irreverence, and the "high" one refraining from these exercises lest he should betray his "low" brother into idolatry. And so it would have been but for our ceaseless labour. Without that the variety of usage within the Church of England might have become a positive hotbed of charity and humility.'

Puritanism.

'In modern Christian writings, though I see much (indeed more than I like) about Mammon, I see few of the old warnings about Worldly Vanities, the Choice of Friends, and the Value of Time. All that your patient would probably classify as

"Puritanism"—and may I remark in passing that the value we [Hierarchy of Hell] have given to that word is one of the really solid triumphs of the last hundred years? By it we rescue annually thousands of humans from temperance, chastity, and sobriety of life.'¹

People in the Next Pew.

'I have been writing hitherto on the assumption that the people in the next pew afford no *rational* ground for disappointment. Of course if they do—if the patient knows that the woman with the absurd hat is a fanatical bridge-player or the man with squeaky boots a miser and an extortioner—then your task is so much the easier. All you then have to do is to keep out of his mind the question, "If I, being what I am, can consider that I am in some sense a Christian, why should the different vices of those people in the next pew prove that their religion is mere hypocrisy and convention?" You may ask whether it is possible to keep such an obvious thought from occurring even to a human mind. It is, Wormwood, it is! Handle him properly and it simply won't come into his head.'²

A Soul slips through the Demon's Fingers.

'How well I know what happened at the instant when they snatched him from you! There was a sudden clearing of his eyes (was there not?) as he saw you for the first time, and recognized the part you had had in him and knew that you had it no longer. Just think (and let it be the beginning of your agony) what he felt at that moment. . . . He got through so easily! One moment it seemed to be all our world; the scream of bombs, the fall of houses, the stink and taste of high explosive on the lips and in the lungs, the feet burning with weariness, the heart cold with horrors, the brain reeling, the legs aching; next moment all this was gone, gone like a bad dream, never again to be of any

¹ C. S. Lewis, *The Screwtape Letters*, 54.

² *Ib.* 18.

account. Defeated, out-manœuvred fool! Did you mark how naturally—as if he'd been born for it—the earth-born vermin entered the new life?

'As he saw you, he also saw Them. He saw not only Them; he saw Him. This animal, this thing begotten in a bed, could look on Him. What is blinding, suffocating fire to you, is now cool light to him, is clarity itself, and wears the form of a Man. Pains he may still have to encounter, but they embrace those pains. They would not barter them for any earthly pleasure. . . . He is caught up into that world where pain and pleasure take on transfinite values and all our arithmetic is dismayed. Once more, the inexplicable meets us. Next to the curse of useless tempters like yourself the greatest curse upon us is the failure of our Intelligence Department. If only we could find out what He is really up to!' ¹

'World Issues.'

The Edinburgh House Press has added four additional pamphlets to its series 'World Issues.' However varied the subject, the pamphlets are all alike in that each deals with a subject vital to-day and deals with it in a living manner. In *Continental Christianity in War-Time* (3d.) Dr. William Paton says that two things have become plain as the war develops. The first is that there is at stake nothing less than a way of life. 'There is an increasing number of people who do understand that one of the major aims with which the war is being fought is that there may be a possibility of a Christian civilization.' The second thing which has become plain is that 'in a Europe torn by the sorest kind of strife, and subjected to the overwhelming power of an anti-Christian ideology, the Church (the word is used in the widest sense to denote the community of those who call themselves Christians) has shown both remarkable staying power, and a no less remarkable ability to maintain its contacts.' The object of Dr. Paton in this pamphlet is to present facts which illuminate the two statements above.

Mr. Robert Smith in *Our Neighbours, the Jews* (3d.) discusses the Jewish situation in Europe to-day, the elements in anti-Semitism and what should be the Christian attitude to the subject. Here is an illustration of the latter. 'There is a good deal of evidence that Christians are rallying to the support of the Jews. In Holland, for example, the resistance of the anti-Jewish laws was strongly led by the Protestant churches, and ministers denounced the new decrees from the pulpit as incompatible with Christian teaching. In Antwerp, shortly after the invasion, the Nazis ordered all Jews to wear the Star of David on their arms as a badge of disgrace. The Jews complied, and within a few days, almost the whole Christian population of Antwerp was wearing the arm-band proudly and openly in the streets. Needless to say, the order was soon withdrawn.

'I wish we could have more of that solidarity between Jews and Christians.'

The other two books are *Pacific Outposts* (3d.)

¹ C. S. Lewis, *The Screwtape Letters*, 156.

by the Rev. Norman Goodall, and *What About India?* (3d.), by Miss Kathleen Bliss.

Not Enough Power.

'A book I have just laid down has told me of a preacher who determined to have electric light in his study. Down in the cellar was a battery for the ringing of the house bells, and, knowing very little about electricity, he fancied that if the battery could ring bells it could light a lamp, and so he ran wires from the battery to his study and to a lamp he installed. Then, greatly to his disappointment, no light resulted.

'He consulted an electrician, saying: "I have a battery in my house that has been ringing all my bells for a long time. I thought that it would also give me light for my study, but though I have tried I have failed. What is the matter?" The electrician laughed, and then said: "Don't you know that it takes much more power to make a light than it does to ring a bell?"

'Is that, I wonder, generally known—that it takes much more power to make a light than to make a noise? Or shall I put it this way, that it takes much more power so to live that your life shall glorify your Father in heaven than to be active in ten thousand organizations and movements?' ¹

Kitchener's Proudest Moment.

'I well remember how, when our son was a small boy of about five, we were at a Garden Party at Viceregal Lodge in Simla, when suddenly there was a large crash. This frightened Chris, who at once ran up to Lord Kitchener, seizing his hand and standing close to him for protection—a gesture which evidently pleased him enormously at the time. A year or two later, when asked by his cousin, Edith Monins, what had been the proudest moment of his life, he replied, not with one of the expected references to his campaigns or career, but with the remark: "I think when little Chris ran across and put his hand in mine with such complete confidence." ²

Erratum.

At the bottom of the second column of page 173 (February issue) 'the letter which was spread before the Lord' should not, of course, have appeared as that of the King of Ethiopia but of the King of Assyria.

¹ Ezra, in *The Methodist Recorder*, 9th April, 1942.

² Field-Marshal Lord Birdwood, *Khaki and Gown*, 118.

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